



Truth Needs no Mask, Shows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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BIRTH VERSUS BREEDING.

A Lecture Delivered by John W. Eia, Esq., before the Chicago Philosophical Society, March 20th.

The mystery of the age is heredity. Old as it is, it is only just beginning to be scientifically questioned. Somewhat, in every generation, has run up against its phenomena, rubbed the bruise a little, wondered over it for a time, and then relieved himself with a ponderous aphorism. These riddles have constituted the history and literature of heredity, up to the last few years.

It is true, as one writer says, that there has been an unreasonable obedience to this influence in the political and social structure of all the historical civilizations. It is curious to observe, however, that as progress is being made towards intellectual freedom, this influence has gradually weakened; and, at the same time, the disposition to question its phenomena and scientifically trace their causes, is just awakening. There is probably no subject where the demand for scientific investigation and analysis is more pressing, and promises social results more direct and important.

Our respected grandfathers, remote and proximate, had a way of treating social questions which was conspicuous rather for simplicity than method. The record of the last century, however, is rich in postulation of philosophies of history; the treatment of society, historically, as a continuous and complex mechanism; the collocation and analysis of its phenomena; the scientific study of its results. It is strange that during this same period the fact has been almost wholly ignored that the lives of the individual members of this society are no more separate entities, to be treated concretely and generically, than are the different stages of a national life.

We have doled the social invalid as if social diseases were individually sporadic, instead of hereditarily epidemic. We seem to be just waking to the consciousness that, perhaps, individuality may have a history, and a philosophy of history, as well as nationality; that individuals are but links in a chain, one end of which is in a remote past, and the other dangling into a very indistinct and problematical future. So new is this investigation, and so striking are some of the results, that a good many of our philosophers are, perhaps, a little dazzled. There seems to be a tendency just now to hang up causes, and, along with them, responsibility, on convenient hooks in the ancestral tree; a social convenience which is eminently safe for the generation at hand, but somewhat ungrateful to the one which has just passed off the stage. Inasmuch as this doctrine of social vicariousness is only applied, practically, to responsibility for bad acts. There seems to be a general willingness to shoulder all responsibility for the good ones. Along with this, the idea is prevalent among many thinking people that education, to be effective, must be along the same line with the heredity; must be regarded simply as the instrument with which to develop the inherited tendency. A recent writer says that when the attempted education of an individual is in a direction totally unlike that of his ancestors, it can not take root, and he cites the experience of Christian missionaries, who, he says, can not make any deep impression upon the pagan mind, because the inculcation of the doctrines they teach would require radical displacement of inherited habits of thought. It is almost impossible, he says, to replace inherited instincts with personally acquired convictions.

The idea seems to be, that the culture of the first generation is only a thin varnish, transparent to most people, and liable to crack off at every social corner. Dr. Holmes expresses it when he says:

"Not all the primors of the polished town
Can smooth the roughness of the barnyard clown.
Rich, honored, titled, he betrays his race
By this one mark—his awkward in his face."

It is undoubtedly true, also, that there is a survival of useless and ridiculous habits and superstitions in many people of wide intelligence, and for which, if called to account, they can give no reason; as reptiles now living on land carry about with them the remnants of organs once used by their ancestors in aquatic life.

Madam De Stael, when asked if she believed in ghosts, said: "No! but I am afraid of them."

It is claimed that in a square fight between heredity and education, education must go to the wall. On the other hand, some of the advocates of education allow no place to heredity. They regard the human embryo like a piece of perfectly white paper; or, if they find it obscured by a few ancestral marks, they carefully rub them off before proceeding to sketch their pedagogical scheme. A boy or girl is to them a sort of empty intellectual vessel, whose capacity they can measure and grade off, like an apothecary's graduating glass; or, if his surfaces are a little opaque, they can get the schedule by shaking him up with a mechanical examination, as you would shake a chuck bottle at your ear to find how full it is.

Between these extremes there are a good many intelligent people, watching the development of this interesting light between the advocates of heredity and education. To sketch the present status of this light, and perhaps hazard a few conclusions, is as nearly as I can put it the object of this paper.

In the first place I will glance briefly at the present phase of the doctrine of heredity (psychological). The most pretentious work on this subject is that of Ribot. As I have had occasion to say before to this society, I think Ribot has claimed too much for heredity in this book. He claims for it an influence which dominates all others, and assumes broad rules to be established on meagre bases.

But his work is the most comprehensive that has appeared and is a very interesting one. Indeed, scarcely any where else is there an attempt at analysis or systematic postulation of the doctrine. Ribot lays down four laws of hereditary descent:

1. Direct heredity; the resemblance of children to their parents. It makes subclasses under this head, viz.: a child may resemble both parents, or only one; again, the resemblance may be in the same sex, as like father, and daughter like mother, or crosswise.
2. Reversional heredity, or atavism; a hiatus in the direct descent; resemblance of the child to a grand parent, or ancestor more remote.
3. Collateral heredity; resemblance of the child to an uncle or some other relative not in the direct line.
4. Pre-marital heredity; resemblance of a child by a second husband to the first husband.

To these Mr. Cook claims to add three other laws, namely:

5. Co-equal heredity; the law by which, in the large average, the members of the two sexes are preserved in substantial equality.
6. Pre-natal heredity; when influences which have affected the mother, as such, have affected the life of the offspring.
7. Initial heredity; the influence on the offspring of temporary moods of the parents when they become such.

There is nothing original, however, in these added "laws" of Mr. Cook. Ribot discusses all those phases of heredity, without, however, dignifying them with the name of "laws."

Mr. Francis Galton, in his book, Hereditary Genius, tabulates and analyzes the biographies of most of the illustrious men of England—about 1,000. His conclusion is, substantially, that a majority of them have had illustrious kinsmen, and that it is more probable than otherwise that illustrious men will have illustrious descendants. There is considerable late literature on this subject, mostly, however, mere narration of instances of hereditary descent.

In disease it is stated by Dr. Maudsley and other distinguished medical writers, that not only are many forms of disease hereditary, in all ways, direct and collateral, mentioned in the laws of Ribot, but that unsound mental conditions descend in the same ways; and that nervous diseases in the ancestors become insanity in its various forms, in the descendants, etc.

Prof. Moreau estimates that nine-tenths of all cases of insanity are hereditary. Maudsley, Esquirol and others put it at over one-third. As to crime there is evidence tending to show that the criminal tendency or habit is as hereditary as any other habit, or mental condition.

Maudsley, Lucas and others say there is a distinct criminal class in all large cities, composed of whole families, in which the criminality is inherited, and followed as a profession by generation after generation. Dr. Bruce Thompson, in his book on The Hereditary Nature of Crime, has collected a large number of instances of apparent heredity of the criminal habit. He found 60 families represented by 100 members in one prison.

As to paupers, it is claimed also that the pauper habit, the habit of begging and subsisting on charity, is hereditary. The case of Margaret Jukes, the New York pauper, who, according to the investigations of Dr. Dagdale was the fountain head of a progeny of several hundred paupers and criminals, is a familiar one. A report on the education of pauper children in England, by one of the superintendents, says: "We have

seen three generations of paupers (father, son and grandson) with their respective families at their heels, trooping to the overseer every Saturday for their week's allowance." Still another, and later one, says: "In many unions the same family names of paupers continue for a century in the ratebooks. Pauperism is an hereditary disease. There is a pauper class."

That the influence of heredity over human life is enormous, must be admitted. It is possible that when its data are classified there will be found only a small margin of mental or physical activity wholly outside its grasp. As far as yet observed, however, I believe there is an influence, into the methods of which we have much more insight, and over which we have much more control—which dominates heredity—viz.: education, in which term I include not only school education, but all the controllable influences after birth. And in the first place, this matter of heredity is almost wholly undeveloped. Not a single law of its action is yet ascertained. What are these laws which Ribot and others lay down? Have they given any formula or mode of procedure by which a resemblance to an uncle, for instance, or a grandfather, may be produced? The combination of uncovers which will produce a given result in the matter of descendants, has not been ascertained in a single instance. They have not even traced an effect back to its cause. Nothing like a "law" has been established. They mean simply that there have been some instances in which these different kinds of resemblance have been observed. Every new resemblance observed will make a new law.

Whether the next child in a family will be a case of "atavism," or "collateral heredity," or will enact a new "law," is as rare a problem to Ribot or Cook as to you and I. Certainly the most that can be claimed from any data they give, is what Galton claimed. That education, however, has a direct, specific and controllable influence over animal life, is an established fact. The fact that there are systems by which the influences arising after birth are so directed as to fashion individual lives into permanent and pre-determined directions, is so well ascertained that the failures are conspicuous and prove the law. True, this alone does not bear directly on the relative strength of heredity and education. The fact that we know education more, and can control it better, does not prove that the yet comparatively secret influence of heredity is not equally as strong. But it does show that, in the present development of both, our practical concern is largely more with education, of whose methods and capabilities we do know something, than with that occult element of which we know, and perhaps can know, a little, nothing. But farther than this, as powerful as heredity undoubtedly is, there is, I think, ample evidence that in the great majority of cases it is controlled by education. It is probably true that the education of one generation will not obliterate the results of the combined education and heredity of several preceding generations; but, in the large proportion of cases, substantial and essential changes in character—intellectual and moral—may be made, which will become radical in succeeding generations.

There is one important point in connection with the instances of inherited talent cited by the advocates of heredity, which they do not seem to regard, viz.: the superior training to which the children of talented parents are almost universally subjected. The results in these cases—if favorable—are all attributed to inherited talents. No doubt a large proportion of them (who know that it is not the largest proportion) are due to the training. This consideration is especially applicable to Mr. Galton's experiments. Although he says the largest proportion of his correspondents had "innate" hereditary aptitudes—examination of the reports of those who had eminent ancestors, shows that they had special encouragement or were placed early under peculiar influences for developing the special talent for which the descendants also became eminent.

It appears also in his later book, English Men of Science, that two-thirds of his correspondents had the advantages of a university education. It is true he says the leading scientific men have usually taken mediocre degrees at the universities—except mathematicians. But the reason for this is obvious. The English as well as American curriculum has been classical and literary, rather than scientific.

Mr. Galton says, in another connection, that when the present leading men of science were boys, education was conducted in the interests of the clergy, and was strongly opposed to science. Put one of the links in the illustrious chain of Adamson on to a small frontier farm in his early youth, and run a generation or two of the stock through the ordinary education of that life, and then compare results with the old records down at Quincy—if you wish to fairly test the question of the relative influence of education and heredity.

No considerable experiment has been made, that I am aware of, as to the definite influence of education, in cases carefully separated from the joint influence of heredity. There is much evidence, however, of the influence of education, of the nature of that adduced in support of heredity.

Mr. Thwing, in a book recently published on "American Colleges," gives some statistics (not for that purpose, however, which

seem to bear on this question; in the matter of mere school education. He says that the prevalent opinion that men of high scholarship in the schools do not obtain distinction in professional life, is not true. He says a large majority of the men, who have become distinguished in this country, and who were graduates, were scholars of high rank in college. Four-fifths of the graduates of Harvard during the first half of this century, who have gained renown, ranked in the first quarter of their class; and two-fifths in the first sixth or eighth. (The first ten scholars in a class of 50 or 60 usually furnished more men of distinction than the other 40 or 50 of the class.) At Yale, nine-tenths of all the graduates between 1819 and 1850 who afterwards became distinguished were first, or among the first scholars of the class to which they belonged. At Amherst the twenty-five most distinguished men who graduated between 1822 and 1850, were, with one or two exceptions, excellent scholars. The records of Dartmouth and Bowdoin are to the same effect. He says that most of our college presidents and distinguished professors were first distinguished as scholars in the schools. In literature, the most celebrated of our historians, essayists and poets had first gained honors as scholars—Faneuil, Palfrey, Everett, Emerson, Longfellow, Ripley and Holmes.

Among distinguished clergymen who had won distinction as scholars are named Phillips Brooks, Fothringham, Doctors Storrs, Huntington, Buckingham, Bellows and Osgood. Beecher was an exception. Among the lawyers mentioned in the same connection are, Choate (one of three in a hundred years who graduated at Dartmouth with a perfect mark), Webster, Chase, Cushing, Sumner, Dana, the Hoars, Millard, Winthrop, Devens, Evans, Curtis, Fessenden, Marsh.

It may be said that high scholarship is not necessarily the product of study or discipline; it may result from inherited genius; which makes the scholar distinct, as well as the man. But it appears that the highest rank in college is seldom gained by men of genius; such men outstrip their fellows usually in but one direction; and it is often at the expense of other directions. Their average scholarship is usually low. It appears to be those "whose only claim to genius is their power to study ten or twelve hours a day," who gain distinction in the schools, as also, in after life. Mental discipline, first the instrument, then the foundation and habit, is the real power which yields the intellectual acceps. Mr. Thwing says that to the highest scholarship belong that mental discipline and those stores of acquired knowledge which are the foundation stones of the temple of distinction, and that the student "who fails to receive in college the knowledge and the discipline of the highest scholarship, is usually obliged to supply the consequent deficiency by additional study," if he expects distinguished success.

Macaulay finds similar results upon examination of the records of the English universities. He says, substantially, that there never was a fact more thoroughly proved than that men who have made industrious use of the discipline of the schools in their youth and distinguished themselves as scholars, nearly always keep, till the end of their lives, the start which they have gained. And he refers to the calendars of Cambridge and Oxford for a hundred years to substantiate his statement. He says these are the men who rule the world.

The influence of education on crime and pauperism is no less clearly proved. Many—including Herbert Spencer—claim that school education has no tendency to prevent or cure crime. The writer of an article on "Vocational Education" in a recent number of the Polytechnic Review, says that property is more secure in Italy, with its millions of illiterates, than in Massachusetts, with all its schools. And he gives numerous statistics as to the large proportion of the inmates of prisons who have attended school. Others cite the large number of educated and apparently well-bred people who have recently been found guilty of crimes.

A good deal has been said on both sides of this question. I do not propose to stop to discuss it here. I will simply say, it seems to me unquestionable that the direct tendency of the accumulation of knowledge of the results of human experience, and of persistent mental discipline, is to prevent the individual from committing crime. There are many facts also to prove that they do this. I will not take time to cite them, however, because my proposition in this connection is as well sustained by industrial education. That this kind of education is making visible havoc on inherited crime—and at the fountain head of it—the records are unmistakable. Witness the reformed schools, and industrial and reform schools of England, and the children's aid societies, and industrial and reform schools in this country.

In 1870 there were 17,000 children under 17 years of age in English prisons and jails. No opportunities whatever for any sort of education were afforded these children—except this forced association with criminals of all ages. Why say that some mysterious and interesting law of heredity sent them there? Is there not plain cause above ground? The industrial institutions in England have reduced this proportion of juvenile offenders enormously. The Children's Aid Society in New York reduced juvenile commitments over one-half in ten years.

The very fact that there is a distinct

criminal class—as pointed out by Doctors Maudsley and Thompson in proof of the heredity of crime—indicates that there is regular and continuous education in crime. The class, heretofore, and they come up from infancy in the criminal atmosphere and practice. Mary Carpenter has shown—with all the precision of a mathematical demonstration—that makes people pick pockets and steal. Whether it is the testamentary delirium of a dead ancestor, or something fresher and more tangible, she went into the prisons in England, and then made a house-to-house visit, obtaining the life history of each prisoner. She found that in a vast majority of cases they had been systematically educated to commit the crimes for which they were convicted. That their homes, so-called, were schools from which only criminals could legally graduate.

There is no doubt but that education has influence even on adult criminals towards the prevention of crime. As long as prisons continue criminal schools—as they are on the old congested plan—of course, the education will all be in the wrong direction; and Lord Chief Justice Cockburn's remark, that after one or two commitments a prisoner never reforms, will be true. When we get the reform prison system (which is the educational system) you will see what education can do when it fights against both inherited and acquired criminal habits. The loudest fact I know of on this question is that in eleven years after the adoption of the reform system in the Irish prisons, commitments to prisons were reduced one-half and to day under same system the ratio of crime to the population in Ireland, with all its poverty, is smaller than in Massachusetts. That industrial education has even in its effect on pauperism thus on crime is apparent. There is a confirmed habit of begging. It must be replaced with a habit of working. The absence of discipline through generations has caused the evil. A few years ago there were between 200,000 and 400,000 children under 17 receiving relief in door and out, in England. These children were receiving no sort of education. Shall we turn our backs while these children are growing up to manhood under these influences, and then put on our spectacles and run up the pedigree after a Margaret Jukes, or some other sufficiently dead and remote cause of all this pauperism? The measures taken by the government in England for the education of pauper children; and the private institutions for the same purpose, are said to have largely thinned out this tattered army.

The fact that discipline, mental and physical, is the great lever by which the world's work is done, is one of the best known and most effectively utilized in human life. In every department of labor, physical and intellectual, special discipline is the well defined controlling agent by which definite results are reached. As heretofore special inherited tendencies have not been consulted or taken into account in the calculation, it follows that education has generally controlled them. In fact, progress in any civilization is of itself an exhibition of the gain which each generation makes over the reproduced faculties of the preceding one. We have to thank heredity principally for its testamentary capacity. It not only gives us a little capital to start with, it enables us to put it at interest; and then, to add something of interest to the principal and capitalize to some extent for the benefit of the next generation.

Whatever may be the character of our legacy—whether beneficent or diabolical—we hold the key to the situation in our own hands; we may change it, dissipate it, or double it. When these accumulations are wholly vicious, and it is necessary to wipe them out, utterly—theo, behold the great moral and intellectual conflicts of this world! And crown the heroic victor in such a struggle, though you find him in a work-house or a prison—as you likely will. Of course if the entire accumulation of each generation was preserved and carried forward, it would be illogical to expect to control these united influences by the discipline of one generation. But only the trace—the tendency—the pre-disposition is transmitted, leaving to each generation the practical shaping of its own character.

This discussion naturally comes itself up in this way. Here are two influences which divide between themselves the absolute command of human life. In the majority of cases one dominates the other; but it does it slowly and with great expenditure of time and force.

Why not wake and direct the two? As to the first, the feasibility is generally admitted, and some of the best educational work is being done by carefully ascertaining the inherited tendency and harmonizing the discipline with it. Ribot says, however, "We restrict education, as we think, within its just limits when we say that its power is never absolute, and that it exerts an efficacious action, except upon mediocre natures." And many people think that genius is damaged by discipline. I do not believe it.

The rule is very nearly universal that a thing can be done better the second time than the first. That discipline must precede and accompany progress is an invariable as any other cause and effect. That a new corner clears an extraordinary space of the first, less, argues not at all against the rule. He simply enters the field with an inherited stock of discipline. Let him in-

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A Defense of W. E. Stedman.

To the Editor of the Religio-Philosophical Journal:

I am positive you have done an irreparable wrong to an innocent person, by publishing "Pass Him Around," an article from the pen of one Geer, who, according to all accounts, should look within before passing judgment upon others. I will, as briefly as possible, prove to you the innocence of W. E. Stedman, of Breedsville, Mich. I will say to begin with, that he is a materializing medium of good repute, where he is well known. He was developed as a medium of that phase in the family of Mr. and Mrs. Wells Brown, of Breedsville, and tested as no dishonest persons would ever think of testing another. As to their honesty, I defy any one to find fault against them, living or dead.

I will now state to you what I and others have witnessed through Mr. Stedman's mediumship. The first seance I attended was at Mr. E. Wilson's, of Pennville. I was one of four chosen to see the wondrous thing which he had placed in a room about twelve feet square. We agreed the getting fast to the straw tick, all around, with double thrust, and laughingly made the remark that if he got up, he would have to carry straw, feather tick, blankets and pillows on his back.

Mr. Brown then proceeded to tuck a piece of black cloth over the door, leaving an opening about a foot square near the top, in the usual way. We were then requested to join hands. There were about twenty persons present, nearly all skeptics. The light was then turned down, not so low, however, but we could see distinctly. All were quiet for the space of fifteen minutes, when there was a slip of paper handed through the opening with a request written that we should sing. There were several messages given to different ones present.

By the way, these slips of paper were all marked and placed out of the medium's reach. We could distinctly hear the scratching of the pencil as they, or it, or whatever it was, wrote with the paper placed against the inside of the door.

The bed on which the medium lay, was in the center of the room. There were five bells, an accordion, a horn and two fans in a corner of the room, out of reach of the medium. There were continual rappings, and questions that we asked, were answered by them. The light was extinguished; then came the music from the accordion, the bells keeping perfect time, until several pieces were played. After a short interval of silence, a hand appeared with one finger pointing upward; a small hand held a bell between the thumb and finger, and it (the bell) dropped into the room where we were sitting.

Mr. John Green, the controlling power, then requested us, speaking through the trumpet very distinctly, to join hands and not let go on any account, and that he would bring the instruments into the room where we were sitting. In a moment of time the accordion and bell were sailing over our heads and descending beautiful music; the fan came out and fanned the company and rapped on my hand in time with the music. I put out my foot, but there was nothing there. A violin was taken out of a gentleman's hand, tuned and thrummed, passed over our heads, touching the ceiling and scraping on the stovepipe, taken through the opening where the medium lay and then handed back, putting the gentleman on the hand at the same time.

At another seance at the same place, the medium was tied by a sea captain, a skeptic. After he got through, he laid the end of the rope across his foot in a way that if he stirred, it would fall off. There was a similar performance, with some difference. One gentleman had his foot taken off; others were patted on the head and hand. There was also talking through the trumpet.

At another place, a large two story building where he was holding a seance, shook as though there was an earthquake. At a seance held at Mr. Caplin's, of Pennville, the spirit showed itself (or what purported to be a spirit), while the medium could be plainly seen, sitting in a chair. All this has been done through his mediumship when he lay as one dead. I put my ear close to his mouth, but could not feel that he breathed at all, and every thing remained as placed, even the end of rope across his foot, to show that he had not stirred during the performance.

Mr. Stedman is also used as a healer; the Indian, Wautuka, has been seen by his patients and by those of the circle. He materialized to come out and lay his hands on the patient and talk all of the time in broken English. His daughter, Winona, comes out of the cabinet at the same time with a light in her hand, the hand plainly to be seen.

I might fill sheets after sheet with things myself and others have seen or witnessed during this same W. E. Stedman's seances here in this vicinity, each member of which

is willing to take his oath that the medium could have had nothing to do with it as an individual.

I hope you will do justice to the accused. Mrs. H. FULLER.

Penck Belt, Mich.

Dear Sister, we publish your letter as a matter of courtesy and because it contains interesting and valuable information, not because the evidence you offer has the least value as a rebuttal of Mr. Geer's statement. Supposing a travelling dealer in dry goods should attempt to pass upon you a counterfeit bill and you deeming it your duty to apprise the public of the fact, should write us an account for publication; and we should in commenting on your statement, commence with a disparaging remark as to your own character and then proceed to affirm that the dealer never did what you affirm, because we had ourselves often dealt with him and received at different times genuine currency from his hands—what would you think of such logic? You would be justified in making a very forcible and possibly severe criticism. Yet this supposititious case is paralleled by your letter as above printed. But we do not propose to criticize your argument otherwise than kindly and dispassionately. Your line of defense is not new and you are not responsible for it; it is the same that has for years done service in the hands of those who lack your honesty of heart and purpose, and who know that such special pleading is wholly without merit and can have weight only with those whose judgment is biased by their prejudices. You in your honest zeal to defend one whom you feel assured has medial power, allow your emotions to cloud your reason and naturally you follow the line of defense you have so often seen used by those who hold themselves out as exponents of the truths of Spiritualism, but who are daily being repudiated by a large majority of Spiritualists.

Brother Geer made a clear and explicit statement, alleging that a light was struck and the medium found personating the supposed spirit. Now, that statement was either true or false; if true, as it seems to have been, it does not disprove Mr. Stedman's claim to medial power. But it does prove that he did simulate a spirit on that occasion and warrants the presumption that he is in the habit of so doing, and lays the foundation for suspicion as to his integrity; adding one more to the innumerable evidences of the danger and demoralization attending the use of cabinets and dark circles. The history of Mr. Stedman's seances as detailed by yourself and Mr. Geer demonstrates clearly the soundness of the JOURNAL's position—that every seance should stand on its own merits, independent of all others.

That Mr. Stedman is a medium we have no manner of doubt, but from accurate knowledge of the leaders of his spirit band, obtained from long personal acquaintance with them when they were on earth, we have no hesitation in affirming that any man who submits to their control and assumes familiar relations with them, will deteriorate morally. Our philosophy teaches us that such characters when they enter spirit life are at first no better than when here, and that their progress toward a better life is very slow; that if they can find opportunities for continuing their former practices through those still on earth they are prone to do it, if not in exactly the same line, then as near as may be. This case furnishes a text on which a volume might be written, and we trust our good sister will calmly, but earnestly canvass the wide field now that we have opened the gate. We have only the best of feeling for Mr. Stedman, and hope his friends will surround him with such a cordon of loving and pure influences that his character may be preserved from further deterioration and his soul filled with aspiration for a higher, better and wiser class of spirit friends who can not only use his medial power to prove continuous existence beyond the grave, but whose influence on himself and his patrons shall be beneficial and elevating. This can be done, but it is no child's task, and requires patience, perseverance and constant watchfulness, both on the part of the medium and his friends.

Message from Mr. S. S. Jones.

Mrs. De Wolf, a medium long and favorably known in Chicago, while making a call at our office last week, was, in the midst of an animated conversation, suddenly controlled by one of her spirit guides, who said that Mr. Jones was present and desired to talk with his daughter and ourself, through the aid of the spirit controlling. After expressing his pleasure at the opportunity to be heard, he said that Garbled and often false accounts of messages given by him had frequently been given to the public, by publication and otherwise; this was to be expected and while it was annoying yet it should be borne philosophically and with as much equanimity as possible. He sought to reach the people of earth that he might do what he could to aid the growth of spiritual knowledge. He at times entered the camp of the enemy for the purpose of lifting them out of their selfishness and ignorance and consequently had to run the risk of being falsely interpreted and misrepresented, but felt it his duty to take the risk for the ultimate good he hoped to accomplish. He was glad to see the JOURNAL doing such effective service and was proud of the success its course was bringing to it; that while some, either through ignorance or interested motives, were in opposition to its course, it would be found in the end that the policy of the JOURNAL was the only

safe one for Spiritualism. As one enters a garden to pull up and eradicate the weeds that the flowers may grow more luxuriantly and beautiful, so had he entered public places and striven to remove some of the errors and give to those who occupied responsible positions, some ideas of justice and truth as he now viewed them; striving for the best good of all. Merely because the same generous soil grows both weed and flower, it does not follow that we must allow the former to grow undisturbed; and because Spiritualism nourishes the flowers of truth, it is not necessary to let the weeds of fraud, deception and superstition grow, even though we loosen the soil about some of the flowers, for only by intelligent labor and watchful care can we expect to harvest the truth.

Addressing us directly the spirit continued, saying: "You have encountered severe contests, yet it is only by meeting every obstacle and overcoming it that you can feel the thrill of joy which comes to the victor whose cause is just. I am glad to see the banner of Truth unfurled in your colors. Have faith in the future, trust in yourself and feel there are wise ones assisting and guiding. Spiritual truths may go in many instances beyond your comprehension, yet common sense and reason were given to man to discern between right and wrong, and your spirit friends are gratified to see you exercise these powers freely and effectively. There are those to whom the JOURNAL goes and some among those whom you have lately visited who feel weak and dependent. Your courage and faith in the triumph of truth is well founded and helps to support those who are not so strong. There is no reason for any to feel weakhearted. True, you have made apparent havoc of the old superstructure, tearing down a wing here, a partition there and turret elsewhere until you have made ready for the new foundation which already is being laid and the new building is growing into a grand and enduring structure before your eyes; you will be surprised to see how rapidly it goes up. After the next six months the worst time will be over, the outlines of the new structure will have assumed shape and you will pronounce the work satisfactory."

The Indian spirit controlling the medium seemed to listen to each sentence and then to repeat it to us. The message would no doubt read more smoothly, could Mr. Jones have had direct control. After completing the message the Indian gave the sitters such tests as satisfied them of Mr. Jones's identity, and continued at some length on matters pertaining to Spiritualism, displaying much wisdom and philosophical thought.

What Shall the Harvest Be?

"Behold a sower went forth to sow."—Bible.

Little does mankind realize the grand problems of life. We know less of the limitless possibilities of the future. Who has ever fully understood what was intended to be conveyed in the reputed words of Jesus—"That every idle word that men shall speak they shall give account thereof in the day of judgment."

This world is—all worlds are—made up of minute particles denominated molecules and atoms. Changes in the grouping or combination of molecules produce different combinations. The mass, therefore, is always affected by any molecular change.

So also of human life. It is made up of little things, combined, wrought together, blended and interblended through the grand ocean of being. How great are the consequences dependent on their grouping, arrangement and far-reaching effects?

The poet has beautifully summarized one feature of it in the following couplet:

"Little acts of kindness,
Little deeds of love,
Would make our earth an Eden,
Like the Heaven above."

Every act, word or thought of a human being is a real living, substantial structure projected from the immortal spirit which was not born to die. It is seed sown; often winged seed, so fashioned as to be borne upon the waves of the psychic atmosphere over the entire globe. Is it good seed, sown in kindness, going forth on its errand of love to lift the heavy burdens from some sorrowing soul, to furnish the bread of life to a famishing spirit, to point the fallen one to the fruits of a better life? Or is it a seed sown by the way-side, engendered of evil passion, charged with the poisonous germs of lust, licentiousness, greed of gain, envy, hatred and every vile thought, which is calculated to work continuous evil?

To rightly know and fully understand what kind of seed we are sowing is the most important lesson we have to learn in this life. All are travelers here, way-side travelers and no one should sow a seed calculated to impede the pathway of a fellow traveler, or to do anything to hedge his way with nettles, thorns, brambles, concealed pitfalls or barren deserts—those evils capable of being handed down from generation to generation, tainting the blood with their malignity and through the laws of heredity cursing the infant before its birth.

No wonder that the writer in Proverbs should exclaim, "There is a generation that curseth their father and doth not bless their mother." Children born under these conditions, have the odds against them all ways in this life. They are not the children of harmony, and therefore can not start in the race of life with evenly balanced physical and mental organizations, such as would constitute them harmonious beings by nature. Yet the germ of goodness, however obscure the spark, is there and by proper

cultivation can be made to grow and shine. We may not be able wholly to overcome in this life the noxious influence of the baneful seed which others have sown, to bring forth their brood of evil-doing in us; but when we once come to understand that even the wild vine may be improved by cultivation and care, we can learn a lesson from which to profit.

Madame Bonaparte, up to a very short time prior to the birth of Napoleon I., shared with her husband the privations of the camp and the perils of war—entirely heedless of the carnival of death with its carnage of blood which reigned around the battle fields; and it is even said by some, actually accompanied him and sat on her horse, until forced by the pangs of maternity to leave her saddle.

We have here a plain showing of the seed which was sown in this case. It is unmistakable. What was the harvest? Briefly, a man of wiry, vigorous frame, a large wide brain, ambitious for military glory; by force of maternal mind-marks a strategist, a natural soldier born to command, cool amid the havoc of battle, disregardful of human life, the destroyer of millions of human beings sacrificed to his restless ambition.

The far-reaching effect of the sowing of this one woman can never be fully computed in this world. What were, and are, its effects in the Spirit-world, and, reaching back again to earth, upon human affairs? Who can tell? Not only did the seed sown by this woman shape the career of Napoleon, and through him shape, in degree, the destinies of kingdoms, empires and nations; but, also moulded the emanations of the second sphere through the millions of spirits which by his career were ushered into the world beyond, to such an extent that, for the time, earth and heaven trembled beneath the shock.

Although every seed sown by individuals may not of itself bring forth such a harvest of horrors as was the result of the physical and mental activities of Madame Bonaparte, directed in the channels of war, yet each one in its own measure, exerts an influence far reaching, that is tending to mould the mass of human thought and action. There is no escaping from this point, thoughts cannot die; they are born of the immortal part of man's nature and have thereby a permanent lien upon immortality.

When once charged with the living magnetism of soul-force, thoughts can travel like the electric currents and give token of their presence and command a response wherever the psychic element extends and operates. The sensitive mind, reaching into that current may be for the time deflected from its true course, as a ray of light is deflected in striking upon water. The seed sown—the impulse imparted on one side of the globe—may find its lodgment in a brain attuned in harmony with that thought on the opposite side of the world, and the impulse may be wrought out by the latter into actualities.

Let men and women understand that they are sowing seed, the fruits of which not only they must reap in the future of the spirit, but also seed which affects their offspring; and which not only defines the course of their children, in degree, but may through them change the destiny of empires and nations, and it would seem they would more fully comprehend their responsibility.

One cause of carelessness is the fact that the harvest has been presented by theologists as so far off. It has been represented as coming only "at the general judgment, at the end of the world, when the tares will be separated from the wheat." They somehow expect Jesus to work a miracle for them, and in the last hour, "through faith and repentance," to change the tares they have sown into a fine crop of wheat ready for the harvest. And so they go on carelessly sowing, expecting the blood of Jesus will wash away all their sins and fit them for the society of God and the holy angels.

When the falsity of this delusion becomes apparent, as the evils of their lives stand unveiled before the eyes of their souls in all their horrid deformities, they will then learn the truth of the saying, "As ye have sown, so shall ye also reap."

How important then that we realize what seed we are sowing and sow understandingly, for we are making a record on our own spirits of all the deeds done in the body, and when our spirit vision shall be opened, and when we stand face to face with the realities of all our works—when the harvest of our thoughts, words and acts is ripened for us to gather, what shall the harvest be? When the last idle word we have spoken shall come rolling down the long corridors of time upon us, and we sit in judgment upon our own souls, how much shall we have to roll back before we can stand clear in our own sight and in the light of the angel world?

The seeds we are every one sowing are making our own heaven or our own hell; and we are carrying their fruitage along with us. Of this crop of Dead Sea apples we must eat until they are all destroyed ere we can eat to our own souls—soul thou hast nobly outworked the errors of thy earth life and hast earned forgiveness; henceforth live the life of the pure who are blessed in spirit.

Mrs. Thayer, the flower medium, has got into trouble in Washington as will be seen by an account in another column. We shall at present express no opinion on the merits of the case, and our columns are open to Mrs. Thayer to make an explanation.

Phenomena Wanted.

A friend writes, and his words are the counterpart of many others:

"Do you oppose phenomenal Spiritualism? I have heard it said you did, but I can not believe that you do."

Another writes:

"There is a great outcry against phenomenal Spiritualism. Bless you, not one in fifty of the people of this part of the world have seen anything! We want more investigation, more phenomena, a hundred careful observers where we now have one. Let us go on and discover the laws which are at the bottom of these things. Let us bring order out of confusion, make communications as certain as the telegraph, and we shall see very much more in it than mere proof of a future existence, however important that may be. Let us study the facts gathered from every reliable source and make it a science of Spiritualism. Facts properly handled are of great value. Theorizers and goodie-goodies are well enough, but one Prof. Hare is worth a thousand such."

These wise words are from the pen of Prof. Sanford Miles, of Minnesota, and most heartily do I endorse them.

To the first friend I reply that so far from discarding the phenomena, I regard them as being the foundation of Spiritualism. Being of such great importance, it becomes at first a necessity to observe them with unusual care and clear them of even a suspicion of fraud.

Supplemental to the thoughts of Brother Miles, arises the question, Why do not those who have never seen any phenomena, and eagerly desire to do so, unite in circles, and by fulfilling the laws of spirit communion, satisfy themselves? At first they may be disappointed, yet in the end the results will be far more satisfactory than those obtained through a public medium, who may have been procured at great trouble and expense.

It is impossible for eight persons to sit in a circle for any number of times, without at least one becoming mediumistic. The circle is the Spiritualist's prayer meeting, and wherever and whenever a circle is maintained, then the cause has prospered, and believers multiplied.

We all have our spirit friends, eager and anxious to communicate with us. Other things being equal they can communicate through ourselves, or those they were near and dear to on earth, better than through strangers. Is it not our duty to furnish them the opportunity? The circle affords such means, and we set aside our duty when we fail to form and maintain them permanently.

HUDSON TUTTLE.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. L. P. Anderson is about to remove from Washington, D. C. Her stay there has been remarkably pleasant.

The Presbyterian Theological Seminary at Danville, Ky., with a full faculty and a library of 10,000 volumes, rejoices in six students, all told.

The Standard calls the detachment of the "Salvation Army" now in New York "a unique and somewhat grotesque band of religious reformers." It fails to see the need of the movement. Probably the "Salvation Army" has an equally exalted opinion of the work of our Baptist contemporaries.

The Rev. Dr. Morehouse, Secretary of the American Baptist Home Missionary Society, who has just returned from the South, tells this story to show the need of educating the colored preachers. A colored minister, in explanation of the "cherubim," informed his hearers that "there were cherry beams across the temple, and the Holy Ghost came down and sat on the cherry beams."

The prayer-gauge has met with a test that would either puzzle or satisfy Tyndal. The Sun says: "It is gravely asserted at the Fulton street prayer meeting that a lady has been helped by the prayers of her friends to conclude the sale of a piece of real estate. She had to sell this property by a certain day, but had no bid for it. She asked four of her friends to unite in prayer with her on successive evenings at nine o'clock. They did so for two months, not meeting personally but only in spirit. At last a bid for the property came, and in a few days the negotiation was finished."

A lady has been giving in Paris marvelous performances with four birds, trained to such a high degree of docility that they select from a series of cards replies to almost any question from the audience. These are invariably appropriate, and their originality is often striking. Altogether the entertainment, which has met with the approval of five crowned heads of Europe, maintains its character as an exhibition of perfect training, and the apparently disinterested manner in which the movements of the birds are secretly directed by the artist herself is as amusing as their intelligence.

"Dr." Louis Schlessenger, the somewhat notorious free-lover and deadbeat, has for some time been a member of a queer communistic society known as "Fraternal," having a homestead near Anaheim in Los Angeles county, California, and which numbers among its patrons certain individuals now resident of Chicago. Schlessenger has been playing his old game of getting merchandise without any intention of ever paying for it, and the practice having grown somewhat irksome to those of whom he "bought," they have begun legal proceedings against the wily vagabond. If he can only be got into prison once more he will be happy—unless he is made to work. A minister of the "New Gospel" is evidently needed at Anaheim, to make crooked things plumb.

1990

Voices from the People.

AND INFORMATION ON VARIOUS
SUBJECTS PERTAINING TO THE
HARMONIAL PHILOSOPHY.

"It is only the Sunset of Life."

BY ALICE LANE RODY.

(To my friend M. C. Vandercook.)

"It is only the sunset of life."
The close of a short summer's day;
With clouds so freighted with pain,
With blossoms more fragrant than May;
The clouds sometimes darken the sun,
And bid from the night each bright ray,
Yet thy life's work was most nobly done,
And its record is left here for aye.

In my heart dwells a sorrow, my friend,
A sorrow so freighted with pain,
That thy day so soon reached its end,
Yet I know my loss is thy gain have sung,
When I think of the songs you have sung,
Fond memories which each strain,
And I yearn for one clasp of thy hand,
While silently breathing thy name.

And yet why should I selfishly grieve,
So soon shall I greet thee again—
On the dim viewless shores, where they weave
The anthem of life's great again;
Still I sorrow because I have lost,
Thou art to the time, a true friend,
And so cruel the weight of thy loss,
Yet hope seems with sorrow to blend.

Thy soul was as pure as the flowers
You worshiped while here upon earth;
Ahi purity, this was thy dower,
Thou wast given by angels at birth.
Thou hast left many here 'mid earth's strife,
Who will treasure these words of thine,
"It is only the sunset of life,"
Though spoken in youth's golden prime.

Words spoken by him a few hours before his death.

The Close Corporation.

BY MATTHEW CUDDEPUG, ESQ.

The Rev. Father would not permit the remains to be
interred in consecrated ground, because they were those
of one who had died a Freemason.—*Daily Taper.*

What dare to call this consecrated ground—
This sullen, silent waste of selfish beds—
This spot where there is only to be found
The dust of narrow hearts and narrow heads?

Here lie the rotten shins of your past,
That never yet had fostered bud or bloom,
But left each generation, like the last—
A dark and deep dishonor to the tomb.

The cycles that you held in your control,
Against all progress shut their iron doors,
And so enslaved and brutalized the soul,
That it had crawled for ages on all fours.

And, now, 'tough broad the tide of knowledge
rolls
Throughout the world, the eyes of age and youth,
You still keep peeping through your gimlet
holes,
To catch the light of God's eternal Truth!

The light of which you've shut out every ray;
And hence the bitter and the loathsome fruits,
That sting from this narrow "consecrated clay,"
That you've left little better than a brute's!

But, see! you boastful, ignorant and proud,
The suffering nations clamor for your fall;
And hark! ten thousand Danai's read aloud,
The terrible Hand-writings on the Wall!
New York, March, 1880.

A Generous Gift.

The Philadelphia *Chronicle-Herald* says: "The
city of Rochester is to have a grand improvement
in the erection of a complete and extensive ob-
servatory in that city. Its estimated cost, exclu-
sive of instruments, is \$35,000, the quadrants, sex-
tants and octants; transit, equator, parallactic
and circular instruments; astronomical and reflecting
telescope, eight feet in aperture, and other in-
struments, will be an additional expense, and will cost
somewhere near \$18,000. This entire sum, \$53,000,
as well as other expenses necessary to make the
building and apparatus complete, will be gener-
ously donated by H. H. Warner, of the firm H. H.
Warner & Co.

"In compliment to the liberal donor it will be
called 'Warner's Observatory.' The building is to
combine the observatory proper and the observer's
dwelling, and will be a fine architectural structure,
and rank as one of the most complete private ob-
servatories in the world. The dome and towers
will be ample in dimensions for manipulating the
great telescope. This will be some twenty-two
feet in length, and will weigh about two tons. The
telescope (a refractor) will have a clear aperture of
sixteen inches, and is to be provided with all the
appliances which the refinement of modern as-
tronomy demands. But two telescopes in the
United States will surpass it in size, viz.: those at
Washington and Chicago."

"Prof. Lewis Swift, acknowledged to be one of
the ablest astronomers in the city, is to have
charge of 'Warner's Observatory.'"

"Rolling Stone" Gathers Errors.

To the Editor of the Religio-Philosophical Journal:
I notice in a recent number of the JOURNAL, a
letter by a correspondent, "Rolling Stone," who
was traveling overland to California, and who was
interviewed on board the cars by a *Mormon* travel-
ing agent, who assured him that the *Mormons* were
an innocent, much-abused people, etc., etc. This
correspondent must have been the identical "Mr.
Verdant Green" himself or he would have known
that the *Mormons* have agents on board the cars
that capture (innocent) abroad and pour into
their ears their state yarns about the Gentiles
wasting the land of the living and such like
trash. The truth is that the *Mormon* priesthood
are losing their grip on their poor dupes, and the
influence of outsiders is being felt both in build-
ing up the country and in undermining their ro-
tten and tyrannical system of priestly government,
which is a blight and a curse to everything in the
shape of progress, religious, moral, or material,
and the half has not been told the world of the
danger to American institutions in this course of
theocratic rule established in the American nation
in the 19th century. The people will find it out
some day, but in the meantime do not print let-
ters from such duped writers as the one referred to,
to induce you to apologize for everything
that is fanatical in religion and corrupt in morals.
Salt Lake City, Utah.

T. G. Foynter writes: The Religio-Philoso-
phical Journal is published at less than half
its value compared with speaking. It is about the
first and best medium in America, where mind
meets mind upon free congenial soil, and thus in-
structs the weak and doubtful investigator. The
many distinguished and brilliant writers who oc-
casionally contribute to the JOURNAL, give a
vitality, wisdom and harmony not found in many
periodicals. I hope that A. J. Davis, Hudson Tut-
tle, Judge E. B. Holbrook and a few others whose
names I do not now recollect, may continue to
give the beautiful philosophy of spirit and matter,
thereby showing that the death of the material
can not affect the vital energy of the life giving
power.

Capt. J. Billingsley, of McCade, Texas,
writes: I have been a reader of spiritual literature
for thirty years. I am now nearly seventy years
old. I would be much pleased to have a good text
medium call and sojourn with me awhile; it would
cost him nothing at all. I distribute the
Journal as much as I can on the spiritual philosophy,
and the result is a much more liberal sentiment.

Brooklyn (N. Y.) Spiritual Fraternity.

Our hall was well filled last Saturday evening,
with many people standing, to hear Andrew Jack-
son Davis speak upon "The Supplemental Phases
of Christianity." The following synopsis of Mr.
Davis's lecture appeared in the Brooklyn *Daily*
Eagle of Sunday morning following:
The cozy little hall at the corner of Fulton street
and Clermont avenue, in which the members of
the Brooklyn Spiritual Fraternity hold their week-
ly meetings, was well filled last evening, the un-
usually large attendance being due to the presence
of Andrew Jackson Davis, who had been announce-
d to deliver an address on "The Supplemental
Phases of Christianity." Mr. B. B. Nichols, the
President, extended to strangers and members
alike a cordial welcome as they entered the hall,
and asked them to crowd up to the front with the
intimation that they could leave as soon as they
lost interest in the meeting.
"We will sing 'The Other World,'" he said,
"something that we don't know much about,"
and accordingly "The Other World" was sung to
the tune of "Auld Lang Syne."

Mr. Davis being thus introduced, said: Spiritu-
alism should be perfectly loyal to what they as-
sert to be the fixed will of mother nature. It
will be necessary for us to evolve the Kingdom
of Heaven in order to bring it to earth. It is like
drawing water from a well rather than getting it
from the clouds. It is necessary for us to be faith-
ful to the eternal principles of truth. Christianity
is all things to all men. The Bible is a spiritual
production—a book of books, not the book of
books. Many of the books do not harmonize with
each other, because their writers were in different
places and under different conditions. No man
can say in consequence that the Bible is the Roman
Catholic, Presbyterian, Spiritualistic, human or
angelic, yet it is a little of every conceivable form
of inspiration. You will remember, some of you,
how when you are in a certain condition it gives
you back the state that you reflect into it. If you
want to be a Shaker, read the Bible, and it will
make you a Shaker through and through. If you
want to be a Catholic, read it sincerely, and it will
furnish you with that which you have already ac-
cepted. You can adopt entirely different things
from it. The reason is that it is at the heart of
human nature in it that comes with sincerity,
right into human nature again. It is for such
folk as we get from the Bible that men will die
for. They will not die for intellectual convictions,
but for the faith that makes the martyr. Now
the supplemental phase of Christianity will not be
at all clear unless we understand Christianity as
something comprehensible. It is a system of doc-
trines. If it differs from Buddhism its difference
is in its departure in radical features. One problem
differently answered that human nature
must be perfect, erred and fell, and may be re-
stored. Restoration is to come through super-
natural means. People will say they see in Chris-
tianity a principle of love. Others see in it a spir-
itual experience and others spiritual culture. The
Universalists think it was a plan of the Divine
Being to manifest His love, so that the doctrine
of revenge would be obliterated. The Presbyter-
ians think different, but is no less sincere. But
I say that Christianity is a system of doctrines,
to be answered or solved by intuition, experience,
and not merely through the study of books. The
Bible is not what the Bible makes it, but what
human nature makes it. The history of Chris-
tianity is a history of its modifications. The
Bible will benefit you just as the water that you
draw, if you are susceptible to its teachings it will
do you good. If you are out of order the glory of
the heavens themselves will annoy you, and it is
so with Christianity. It is a system not of love
or Spiritualism, but a system of doctrine in regard
to the fall and redemption of man. You know
that Christianity, or human nature, had had a
wonderful history. In the past the Bible was
considered to be enough for man to know. Em-
pires rose and fell upon the affirmation of that
prophecy. Christianity set itself on the highest
plane of human interest. It declared that there
should be no graven images, no sculpturing; there
should be no Venus, no embodiment of love.
These invisible gods represented in marble were
not to be worshipped. Theodotus struck the final
blow which threw down what was called pagan-
ism. That which was what you are. The Christian
who goes to meeting to-morrow call you pagan.
They say that you must not listen to the unknown
sources.

YOU MUST NOT LISTEN TO THE STYL,
no matter how beautiful her language. This is
preached by the salvation army; by preachers. It
isn't a theory, it is a fact. The schools are under
the dominion of the definition of paganism which
stamps you as pagan; our friend here (the Pres-
ident) said that the Bible was a book of books.
He pressed those who stood up and taught in the
light of science and philosophy. A great mob
was gathered in Alexandria to treat Hypatia in a
manner that transcends imagination. The temple
she taught in was destroyed, its beauties oblit-
erated and replaced by Christian temples. You have
only to step from Hypatia to the fathers of the
church at the time of the Reformation. But the
time came when the world of thought rose. You
know how, at least, a time came when art united
with science to bring the people to higher thought.
Christianity changed with the changing condi-
tion. It is no longer, as it was a church of the
State; it is confined fully to the action of the hu-
man mind religiously. The time for the actual
enforcement of its doctrines seems to have gone
by. But I think that is a mistake. I think they
will be more positive in their impression than
they ever were before. That will be not because
of enforcement by the State, but because of mis-
apprehensions. The advocates of progress are
hiding under the church; they are saying four
words for Christianity that they do for pro-
gress. One of the things that we must have
Christianity. Our Universalist friends stand har-
monizing with Spiritualism. Joseph Cobb is booked
as having seen inexplicable things, but he does not
consecrate to yield to Spiritualism; he describes
his experiences as psychic. He will say that Spiritu-
alism is true as a negative demonstration of the
orthodox system of Christianity. Mr. Kiddie
and others have organized a movement in which I
am not invited to participate, because I am not a
saint. I believe anything sincerely written under
inspiration is a word of God, however you find it;
it comes to you like a thought of spring water,
and it blesses you. All Christendom will combine on
the conviction that the Bible is a spiritual book;
that

EVERYTHING CAN BE FOUND THERE
which should regulate spiritual manifestations.
It will be held to contain all that is worth know-
ing spiritually. The good time is coming when
human shall be man's equal. [Applause.] We
have a contract of hand as spiritualism. The second
phase of Christianity will be the affirmation that
the Bible is sufficient for spiritual purposes. The
newspapers do not give a full ventilation to this
propagation, because their constituents would de-
sert them. Society is against us; the city is on-
der the wing of Christianity. Lucy Stone and
Susan B. Anthony fought against long dresses,
but custom was all powerful, and Susan B. An-
thony now wears long trails. Do you suppose
women, when they have votes, will permit free
expression to what values her husband as a lov-
er? Will she allow tobacco, her husband or liquor
to be sold? Women are to put a stop to these
evils, and they will be helped by all but those who
stand out for the gratification of their passions.
The trouble is that our friends are now playing
into the hands of those already powerful enough.
They are trying to make Spiritualism acceptable
to Christianity, though we know well enough that
if one is true the other is not. You are gathered
under Talmage the tailor, not Talmage the min-
ister, and listen to his offensively sacrilegious treat-
ment of the Bible, but you know he is preaching
Christianity. The Presbyterian minister preaches
it, the Baptist preaches it. They are mistaken in
that, but we have no well defined power. Now
let the supplemental phase of Christianity be that
the Bible is sufficient for the spiritual cultivation
of the world. The Golden Rule is not a practi-
cable rule. It is a mere maxim of religion. You
can not do to another as you would have him do
to you. You would want a man to give you a
house for nothing if you were homeless, but you

can't live up to what the Golden Rule would have
you do, and you sell him the house. Affirm your
own principles, do right because it is right, be-
cause harmonious men and women, and all the rest
shall be added unto you.—*Brooklyn Daily Eagle.*
Mr. Davis was listened to with deep attention
by the audience, and frequently applauded. Mrs.
Mary A. Gridley and Judge Wm. Coit followed
Bro. Davis. Among others present were Mrs.
Laura C. Holloway, of the editorial staff of the
Daily Eagle; Mrs. Dr. Brown, Col. Wm. Homestead,
and after the exercises were closed, Mr. Davis
was warmly greeted and many were glad to take
him by the hand for the first time. Mrs. Davis
was detained from coming by sickness. Mr. Davis
holds his age well and seems to carry his "magic
staff" over with him. His last two days he sat
in sunny place and down by the green pastures
and the still waters.

S. B. NICHOLS.

Brooklyn, N. Y. March 20th, 1880.

The Will of Dr. Rush.

About eleven years ago Dr. James Rush died in
Philadelphia at the age of eighty-three. He was
a son of Dr. Benjamin Rush, one of the signers of
the Declaration of Independence. In early life he
was a physician, but in time gave up his practice
to devote himself to scientific and literary pur-
suits, the fruits of which were several published
works. The bulk of his fortune, which he had re-
ceived from his wife, he desired to be used after
his death for the purposes of a public library.
With this end in view, he made a bequest to the
Philadelphia Library. In his will was this clause:
"I do not wish that any work should be excluded
from the library on account of its difference from
the ordinary or conventional opinions on the sub-
jects of science, government, theology, morals, or
medicine, provided it contains neither ribaldry
nor indecency. Temperate, sincere, and intel-
ligent inquiry and discussion are only to be dread-
ed by the advocates of error." In a codicil, the
testator directs that his own works should be pub-
lished every ten years, and earlier and oftener if
called for. The will of Dr. Rush moved to set
aside this will. The claim that any library that
accepted the bequest was bound to receive works
against religion, sound morals, and the public
welfare. They alleged the works of Dr. Rush to
be atheistical, and contended that their publi-
cation would be harmful. They claimed that, in a
community where good order and sound morals
prevail, and where Christianity is the popular and
recognized religion, the trusts were not fit to be
enforced and the law would not enforce them.
The Supreme Court of Pennsylvania has just af-
firmative the validity of the will. The court con-
cides that the law tolerating the free discus-
sion, will never lend its aid for the protection
and support of immorality; that in a land where
religion and sound morals are recognized as the
foundational stones of government, no trust can ex-
ist for the protection of that which destroys the
State." But to the will of Dr. Rush the court
gave a different construction from that claimed by
the bolos. He had commanded no class of books
either to be admitted to, or excluded from, the
library. He had merely expressed a preference.
The words "which, in the case above quoted,
are this case not mandatory, but merely di-
rectory. They were not intently blinding on the
executor or the legatee, and might be wholly dis-
regarded without affecting the validity of the
trust. Moreover, the court appears to have thought
that the directions of Dr. Rush, if properly car-
ried out, would lead to good rather than to harm.
In the language of the opinion "It can hardly be
said that the interests of Christianity and sound
morals require that the student of theology shall
be debarred access to all books that may be re-
garded as objectionable from an orthodox stand-
point. He is best armed to defend Christianity
who is familiar with the arguments against it." As
to Dr. Rush's writings, the court says that if
they are atheistical their publication can not be
enforced at law. But even if this provision of the
will be illegal, it can not defeat the trust, for the
reason that the primary intent of the testator was
to add "a purely public charity," and that the
devise to the library was for a lawful purpose and
had vested.—*Exchange.*

It would seem to be an inference from the deci-
sion of the Supreme Court of Pennsylvania in the
will case of Dr. James Rush, that

1. It is best for the defense of the Christianity
of this day that the arguments against it should
be as widely published as possible, in order that
its defenders, being well posted in these argu-
ments, may be fully able to refute them.
2. That in that State at least the law will not
tolerate and no trust will be allowed to exist of
which the protection would destroy the State; as
stripping the foundations of religion and sound
morals.

There is nothing in this decision at all incon-
sistent with free discussion, provided the admin-
istration of the laws be kept out of the hands of
sectarians.

The Planet Mars.

To the Editor of the Religio-Philosophical Journal.

Enclosed is an extract from the New York *Herald*
of last October, which, having something to add
that may be of interest to your readers, I have
been sent for republication earlier, had it
not been for the change of residence. The
republication of Mars which was announced to
occur on the 17th of March (last month) at thirty
miles past six in the evening, is said to be
something worth remembering for a life time; and
the announcement has recalled the subject. The
Herald says:

"Pools seem to take special interest in the plan-
et Mars, regarded as a miniature world. Tennyson
long since sang of

"The snowy poles of moonless Mars,"
and, by the way, he is said to be angry with Pro-
fessor Asaph Hall for applying this euphonious de-
scription. Wendell Holmes tells how

"The snows that glittered on the disk of Mars
Have melted, and the planet's fiery orb
Rolls in the crimson summer of its year."

"Albeit science has not been very prone to ac-
cept the 'scarlet vegetation' theory of the French
astronomer. At present it is springtime in the
northern hemisphere of Mars and 'fall' in the
southern; yet the planet is as ruddy as we could
expect it to be if both hemispheres were covered
with rosy vegetation. It might be interesting to
acquire where Charles Beade learned that (as he
told us 'The Comet' last year) Mars is now
certain months, and that it is (not 'it' might pos-
sibly be) pink vegetation which gives that color
at fixed periods. Astronomy knows nothing about
these certain months and fixed periods though as-
tronomers have observed so much as this, that the
more clearer the lands, and seas of Mars are visible
—in other words, the clearer the Martian sky the
redder the planet looks, irrespective altogether of
the Martian seasons."

A lady in Cleveland, a medium, noticed in your
list, who is a spirit artist, has a painting of
Mars, with the "scarlet vegetation" mentioned in
sects, birds, animals, and higher inhabitants. The
inhabitants resemble our race of so-called human
beings; the former are curiously unlike similar
creatures upon earth.

The painting was done before the recent dis-
covery of Mars' second satellite, but has the two
moons, one setting, the other a crescent in the sky.
The lady's experience was profound and peculiar
previous to the painting of this wonderful picture.
Visitors to Cleveland would be repaid for calling
to see this and other pictures painted by Mrs.
Sarah Andrews, 308 Broadway street. Portraits of
parted friends, done in folded, are usually iden-
tified and give such general satisfaction that the
lady frequently has more applications than her
time and strength can meet. She will always be
found, however, as obliging as circumstances will
admit.
L. O.

D. C. Ashmun, Fishing, Mich., writes: In
May we expect to have a Quarterly Grove Meeting
with as many speakers as we can get and enjoy
ourselves as best we can. We also have in con-
templation the building of a hall, so you see that
we feel that we can be classed with working soci-
eties, and thought it proper to report to the JOURNAL,
and request friends elsewhere to remember us
as such.

Items from the Pacific Coast.

One Sunday in San Francisco, we listened to
the lecture of Mrs. Emma Harding Britton on
"The Cause and Cure of Crime and Poverty." She
gave as causes of crime, anti-natural conditions, and
want, — the cure for it, better instruction as to the
duty of persons towards their fellows, out of which
would come better people, when with a practical
co-operation of capital and labor, both crime and
poverty would become unknown. She talked
well, and if she did not cover the whole ground
she left an impression for good.

After the close of the lecture, Mrs. Foye gave
notice of the new spiritualistic book store at 11
O'Farrell street, where the various spiritual pub-
lications of the day, including the *Rational-Psychic*
Journal, may be found. This gives
Spiritualists an abundant supply of their litera-
ture, the San Francisco News Co., 413 Washing-
ton street, opposite the Post Office, having the
papers regularly on sale, besides the supply fur-
nished by Mrs. Foye, who is in constant atten-
dant at Social Hall, 39 1/2th street.

In the afternoon we attended a conference and
saw Mrs. Crindle, at Social Hall. The time
was occupied in short speeches, recitations and
readings of poetry, original and otherwise, after
which the ballot tests were given by Mrs. Crindle,
and in two or three instances, letters previously
received by persons in the audience were copied
by the control, though the letters themselves were
not present in the room, a phase of mediumship
entirely new to us and very convincing to skeptics
of as in letters out and beyond the
audience or the medium.

From a portion of the speeches made, I gath-
ered the impression that a rivalry exists between
the friends of Mrs. Foye and of Mrs. Crindle, and
that the latter believes the former justly charge-
able with the appearance of statements derogatory
to the mediumship and integrity of Mrs.
Crindle. This seems a pity; here are two ladies,
whose media powers are quite sufficient to satisfy
any reasonable person, and their words would be
frankly doing each a harm by producing these in-
harmonious feelings and conditions within their
atmosphere. It may well be questioned whether
too many phases are not injurious to any medium,
and whether that of materialization should be
sought to be developed in connection with any
other.

Mrs. Britton was by one or two speakers reflect-
ed upon for some statements made in her lecture
on "Spirit Materialization" referred to in a former
letter, which were thought to be aimed at Mrs.
Crindle, who is, as she says, developing as a ma-
terializing medium, but to the mind of our cor-
respondent this reflection and feeling is unwarranted,
as Mrs. Britton spoke in general terms, and
of such mediums as the writer is well aware, have
elsewhere defeated the cause. If San Francisco
has never been cursed with materializing frauds,
it is easy to understand this apparent sensitiv-
ness on the part of the friends of Mrs. Crindle, but
if such have imposed upon people here, it would
seem that mediums should only be too willing to
submit to reasonable test conditions for the pro-
tection of their own reputation and the people
undergoing in the room.

In the evening Mrs. Britton lectured on the sub-
ject, "When will the World Come to an End?"
The hall was filled to overflowing, hundreds ob-
taining "standing room only" and many unable to
attend even that. She went into an investigation
of causes which led to a knowledge of astronomy,
upon which was based calculations when new
Christians were to appear, who in turn gave to the
world a new doctrine, until King Solomon's time,
when he reduced this information to practical use
and preserved it for future generations in the
building of his temple, which was symbolized
the scriptural method of world making and arriv-
ing at the abrupt conclusion, that whether this phys-
ical world came to an end or not our spirits were
immortal and would in no way be affected by the
result, whatever it may be. The lecture was
splendidly delivered, but whether there exists any
proof for the numerous statements made therein,
we are not advised, consequently considered it on
the whole, rather hypothetical.

ROLLING STONE.

Agent Revivals.

We have been taken to task by the temperance
exhorter of the *Messenger* for intimating that tem-
perance revivals are, in common with revivals of
every kind, ephemeral in their nature. We are
told that no "great revival has ever taken place
since the formation of human society but what
was good was the result of the revival, and the
proof by rambling allusions to a book called the
Bible. This is not logic, and if the Reverend edi-
tor of the *Messenger* thinks it incumbent upon him-
self to overthrow our position he should bring
something better than stale aphorisms and Bible
quotations to the task. "Young man," he con-
tinues, "never oppose a revival or reformation
unless you can show the principle under consid-
eration is a fraud and a cheat." Old man, we can
show just what you demand so far as revivals are
concerned, but the fact that you used the words
reformation and revival interchangeably shows that
you know the meaning of neither. There is no
room here to argue this matter in strict logical
sequence, but we will state first that the great ef-
fect of a reformation and a revival is the other is
ephemeral; that the effect in one case is subjective
and in the other objective. Reformations, whether
in individuals or masses, are a gradual
enlightenment from within, while revivals are
invariably manufactured to order. All the great
reformations of the world have proceeded slowly,
like the movement of an Alpine glacier; their
great strength lies in the fact that the reason of a
people has been awakened by subjective action to a
new condition of thought. Revivals, on the con-
trary, are like hot house mushrooms, and have
the same lease of life. Reformations have ever
figured in history; revivals had there no place;
and that Revivals produce no lasting good we can
adduce the evidence of Buckle's "History of Civil-
ization" and Draper's "Intellectual Development
of Europe," which certainly should be recognized
as sufficient authorities. A familiarity with the
science of psychology will show us the true in-
wardness of these manufactured revivals, and un-
less that science, as well as the law of philosophy
which says that action and reaction are equal, are
false, then this hot-house convert—having been
affected only on the surface—will relapse into his
former condition just as soon as the natural ef-
fect of that mental stimulus has been expended.
But just at this point is where the great evil of re-
vivals comes in. Having professed a conversion
while in this condition of mental intoxication, he
too often has not the moral courage to fall back
into his true position, but keeps up a pretense of
conversion perhaps ever after. Now, we boldly
make the statement that nearly every one of the
backsliders and hypocrites in churches and tem-
perance organizations are those who were garner-
ed into the fold under the preaching of some
Mcody or Murphy, some Hammond or Littlefield.
Perhaps you will argue that a hypocrite is better
than an open enemy. Perhaps so, but for our
part we agree with the Koran in saying that hypo-
crites deserve to be cast into the very lowest depths
of that gulf bridged by Ahrim.—*Eastern Unionist.*

Wanted.

The address of the gentleman who had the con-
versation with the landlady of a hotel at Wil-
liamsport, Indiana, last June or July, and who
gave such a complete description of her sister
who had passed to the Spirit-world some time be-
fore, who, he said, was standing by her side at the
supper table. Please address M. A. Wang, Clip-
per, Ringgold Co., Iowa.

But a few years since, the churches were fight-
ing Materialism as persistently as they are now
opposing Spiritualism, and yet they are short-
sighted enough to attempt to explain the one
with the other. And one might expect them soon
to be using the spiritual phenomena to prove the
immortality of the soul, which they vainly tried to
do through the "traditions of the elders."

The light that popular religion gives, that pro-
ceeds from beyond the dark and lonely grave, is
so dim, that very many fail to see a ray of it, and
have no real belief in the existence of the spirit
after it drops the visible form.

The Labors of A. J. Fishback.

To the Editor of the Religio-Philosophical Journal:
I wish to inform you that the old saying is true,
"That the world surely moves." It has been
fully demonstrated by the people of Milton and
Time, villages only four miles apart. Brother A.
J. Fishback commenced a course of lectures here
on February 18th, and closed on March 10th, de-
livering ten in Milton and eight in Time. He
commenced his lectures in Milton with a fair
audience, which increased in number each even-
ing until we could not accommodate the people,
as eager they became to hear true Spiritualism as
expounded by Brother Fishback. I never before in
my life saw such a change in the minds of the
people with reference to Spiritualism, particu-
larly with our Methodist friends, who seemed to re-
joice that Brother Fishback had been sent into our
midst; and why should they not, as it is but
one short step upward for them to become Spiritu-
alists? I am satisfied they will take that step
just as soon as we purge our ranks from all frauds
and impostors, and let the world know that we
are for the upbuilding of the human race.
Brother Fishback is a very able and eloquent
advocate of pure Spiritualism, and will do great
good wherever he is called to labor. He is truly
a friend of humanity; has a good word to say for
everybody and seems only to see the medium in
every thing. We are now ripe for a test medium,
and hope soon will come this way. He would be
welcome and well paid.

Milton, Ill.

A. L. FORSMAN.

Sarah E. Southerby, M. D., of New York,
writes: I have read in a late number of your
paper, the letter of W. W. Currier, of Haverhill,
Mass., in regard to the manifestations occurring
through Harry Powell. I hope your readers will
not be misled by Mr. Currier's letter. We have
here in New York, Oliver G. Powell's medium-
ship thoroughly. I say "we;" I mean by that
many of our most prominent Spiritualists as
well as the most inveterate skeptics; never in any
instance has fraud been detected. I have had re-
peatedly my finger taken by Mr. Powell and made
to write out names and sentences. Mrs. Spence
will testify to the same thing; sometimes there
has been a chalky matter from upon the end of
the finger, so as to be seen by those present; this
has been seen by a dozen persons in the full glare
of gaslight. It may be possible that pieces of
pencils have been made; so, then, they were
made by invisible power. Let us be careful in
our exposure of fraud that we do not jump too
heavily to conclusions, and thereby injure innocent
mediums, especially those whose lives at the best
are far from being happy ones.

John H. Burr writes: I presume you can find
but few places of same size of Leesburgh, contain-
ing as many innovating and independent minds.
Although this meeting and diverse others which
have been held here, may seem to be more in the
interest of materialism than that of Spiritualism,
yet you need not infer that the latter is less in-
doctrinated into this people than the former. We
all know full well that if one of them is based in
truth and fact, the other can not be. But the
humble, non-progressive and creed bound church,
denunciations and defames the one about as unduly
as the other, hence we make common cause in be-
half of humanity and the public welfare, and unite
in employing and paying lecturers, etc. Many
here favoring Spiritualism desire a good, honest
test medium. Those who fear rational, human and
common sense tests, do not apply. We are a good
hall here and can render a good medium or any
other worthy and gifted Spiritualist comfortable.
We intend to celebrate the anniversary of Spiritu-
alism here as usual and would be glad of some
foreign aid.

A. H. Frier writes: I can not do without the
JOURNAL. If its teachings were lived up to, they
would lead to a higher life and take away the
fear of death, and give us a proper view of

Vital Magnetism the Life Fountain.
 "These are familiar as household words."—*A. T. Newton.*
 "After an answer to Dr. Brown-Séquard, the magnetic
 ury demanded, etc. Price 25 cents."
 "B. Those buying the Health Manual will not need it
 1 volume, as it is incorporated in the former."
 "relatively."—*Dr. J. C. Smith.*

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ARTS, SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: She only asks a hearing.

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A WOODEN GOD.

Exhibited by Hendrick B. Wright's Committee as "the Cause of the Present Depression in Labor."—He is Located Upon a Back Alley in San Francisco, and is Worshipped by the Heavens Chineses.—And the Committee Think He is Liable to Be Dangerous to "the American System of Religion."—So They Conclude to Hold Him Responsible for All the Trouble They Did Not Find.—All of Which Leads Col. Ingraham to the Defense Both of the God and His Worshipers.

[Chicago Daily Times.]

WASHINGTON, March 27.—To-day Messrs. Wright, Dickey, O'Connor, and Murch, of the select committee on the causes of the present depression of labor, presented the majority special report upon Chinese immigration.

"These gentlemen are in great fear for the future of our most holy and perfectly authenticated religion, and have, like faithful watchmen, from the walls and towers of Zion, hastened to give the alarm. They have informed Congress that 'Joas has his temple of worship in the Chinese quarters, in San Francisco. Within the walls of a dilapidated structure exposed to the view of the faithful the god of the Chinamen, and here are his altars of worship. Here he tears up his pieces of paper; here he offers up his prayers; here he receives his religious consultations; and here is his road to the celestial land.' That 'Joas is located in a long, narrow room in a building in a back alley, upon a kind of altar,' that 'he is a wooden image, looking as much like an aligator as like a human being; that the Chinese 'think there is such a place as heaven,' that 'all classes of Chinamen worship idols,' that 'the temple is open every day at all hours; that 'the Chinese have no Sunday; that 'this heathen God has 'huge jaws a big red tongue, large white teeth, a half dozen arms, and big fiery eyeballs. About him are placed offerings of meat and other eatables—a sacrificial offering."

No wonder that these members of the committee were shocked at such an image of God, knowing as they did that

THE ONLY TRUE GOD

was correctly described by the inspired lunatic of Patmos in the following words:

"And there sat in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp, two-edged sword; and his countenance was as the sun shineth in his strength."

Certainly a large mouth filled with white teeth is preferable to one used as the scabbard of a sharp, two-edged sword. Why should these gentlemen object to a God with big fiery eyeballs, when their own deity has eyes like a flame of fire?

Is it not a little late in the day to object to people because they sacrifice meat and other eatables to their god? We all know that for thousands of years the "real" God was exceedingly fond of roasted meat; that He loved the savor of burning flesh, and delighted in the perfume of fresh, warm blood. The following account of the manner in which the "living God" desired that His chosen people should sacrifice, tends to show the degradation and religious blindness of the Chinese:

"Aaron therefore went unto the altar and slew the calf of the sin offering which was for himself. And the sons of Aaron brought the blood unto him. And he dipped his fingers in the blood and put it upon the horns of the altar, and poured out the blood at the bottom of the altar; but the fat of the kidneys and the caul above the liver of the sin offering he burnt upon the altar, as the Lord commanded Moses, and the flesh and the hide he burnt with fire without the camp. And he slew the burnt offering. And Aaron's sons presented unto him the blood

which he sprinkled round about the altar. ... And he brought the meat offering and took a handful thereof and burnt upon the altar. He slew also the bullock and the ram for a sacrifice of a peace offering which was for the people. And Aaron's sons presented unto him the blood which he sprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth the inwards and the kidneys, and the caul above the liver, and they put the fat upon the breast; and he burnt the fat upon the altar. And the breast and the right shoulder Aaron waved for a wave offering before the Lord, as Moses had commanded."

If the Chinese only did something like this, we would know that they worshipped the "living" God. The idea that the supreme head of the "American system of religion" can be placated with a little meat and "ordinary eatables" is simply preposterous. He has always asked for blood, and has always asserted that without the shedding of blood there is no remission of sin.

The world is also informed by these gentlemen that "the idolatry of the Chinese produces

A DEMORALIZING EFFECT UPON OUR AMERICAN YOUTH

by bringing sacred things into disrespect, and making religion a theme of disgust and contempt."

In San Francisco there are some three hundred thousand people. Is it possible that a few Chinese can bring our "holy religion" into disgust and contempt? In that city there are fifty times as many churches as Joss-houses. Scores of sermons are uttered every week; religious books and papers are plentiful as leaves in autumn, and some of them are as dry as the bones of the dead. In the reach of all. And there, too, is the example of a Christian city.

Why should we send missionaries to China if we can not convert the heathen when they come here? When missionaries go to a foreign land, the poor, benighted people have to take their word for the blessings showered upon a Christian people; but when the heathen come here they can see for themselves. What was simply a story becomes a demonstrated fact. They come in contact with people who love their enemies. They see that in a Christian land men tell the truth; that they will not take advantage of strangers; that they are just and patient, kind and tender; that they never resort to force; that they have no prejudice on account of color, race, or religion; that they look upon mankind as brethren; that they speak of God as a universal Father, and are willing to work, and even to suffer, for the good not only of their own countrymen, but of the heathen as well. All this the Chinese see and know, and why they still cling to the religion of their country is to me a matter of amazement.

We all know that the disciples of Jesus do unto others as they would that others should do unto them; and that those of Confucius do not unto others anything that they would not that others should do unto them. Surely, such people ought to live together in perfect peace.

RISE WITH THE SUBJECT.

growing heated with a kind of holy indignation, these Christian representatives of a Christian people most solemnly declare that: "Any one who is really endowed with a correct knowledge of our religious system, which acknowledges the existence of a living God and an accountability to Him, and a future state of reward and punishment, who feels that he has an apology for this abominable pagan worship is not a fit person to be ranked as a good citizen of the American Union. It is absurd to make any apology for its toleration. It must be abolished, and the sooner the decree goes forth by the power of this government the better it will be for the interests of this land."

I take this, the earliest opportunity, to inform these gentlemen composing a majority of the committee that we have in the United States no "religious system;" that this is a secular government. That it has no religious creed; that it does not believe nor disbelieve in a future state of reward and punishment; that it neither affirms nor denies the existence of a "living God;" and that the only god, so far as this government is concerned, is the legally expressed will of a majority of the people. Under our flag the Chinese have the same right to worship a wooden god that you have to worship any other. The Constitution protects equally the church of Jehovah and the house of Joss. Whatever their relative positions may be in heaven, they stand upon a perfect equality in the United States.

THIS GOVERNMENT IS AN INFIDEL GOVERNMENT.

We have a constitution with man put in and God left out; and it is the glory of this country that we have such a constitution. It may be surprising to you that I have an apology for pagan worship, yet I have. And it is the same one that I have for the writers of this report. I account for both by the word *superstition*. Why should we object to their worshipping God as they please? If the worship is improper, the protestation should come not from a committee of Congress, but from God himself. If He is satisfied, that is sufficient. Our religion can only be brought into contempt by the actions of those who profess to be governed by its teachings. This report will do more in that direction than millions of Chinese could do by burning pieces of paper before a wooden image. If you wish to impress the Chinese

with the value of your religion, of what you are pleased to call "The American system," show them that Christians are better than heathens. Prove to them that what you are pleased to call the "living God" teaches higher and holier things, a grander and purer code of morals than can be found upon pagan pages. Excel these wretches in industry, in honesty, in reverence for parents, in cleanliness, in frugality; and above all by advocating the absolute liberty of human thought.

Do not trample upon these people because they have a different conception of things about which even this committee knows nothing.

Give them the same privilege you enjoy of making a God after their own fashion. And let them describe him as they will. Would you be willing to have them remain, if one of their race, thousands of years ago, had pretended to have seen God and had written of him as follows: "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.... and he rode upon a cherub and did fly." Why should you object to these people on account of their religion? Your objection has in it the spirit of hate and intolerance. Of that spirit the Inquisition was born. That spirit lighted the fagot, made the thumbscrew, put chains upon the limbs, and lashes upon the backs of men. The same spirit bought and sold, captured and kidnapped human beings; sold babes, and justified all the horrors of slavery.

Congress has nothing to do with the religion of the people. Its members are not responsible to God for the opinions of their constituents, and it may tend to the happiness of the constituents for me to state that they are in no way responsible for the religion of the members. Religion is an individual, not a national, matter. And where the nation interferes with the right of conscience, the liberties of the people are destroyed by the monster superstition.

If you wish to drive out the Chinese, do not make a pretext of religion. Do not pretend that you are trying to do God a favor. Injustice in His name is doubly detestable. The assassin can not sanctify his dagger by falling on his knees, and it does not help falsehood if it be uttered as a prayer. Religion used to intensify the hatred of men toward men under the pretence of pleasing God has cursed this world.

A portion of this most remarkable report is intensely religious. There is in it almost the odor of sanctity, and when reading it, one is impressed with the living piety of its authors. But on the twenty-fifth page there are a few passages that

MUST PAIN THE HEARTS OF TRUE BELIEVERS.

Leaving their religious views, the members immediately betake themselves to philosophy and prediction. Listen:

"The Chinese race and the American citizens, whether native-born or who is eligible to our naturalization laws and becomes a citizen, are in a state of antagonism. They can not, nor will not ever meet upon common ground, and occupy together the same social level. This is impossible. The pagan and the Christian travel different paths. This one believes in a living God; that one in the type of monsters and worship of wood and stone. Thus in the religion of the two races of man they are as wide apart as the poles of the two hemispheres. They can not now nor never [sic] will approach the same religious altar. The Christian will not recede to barbarism, nor will the Chinese advance to the enlightened belief [whatever it is] of civilization.... He can not be converted to those modern ideas of religious worship which have been accepted by Europe and which crown the American system."

Christians used to believe that through their religion all the nations of the earth were finally to be blessed. In accordance with that belief missionaries have been sent to every land, and untold wealth has been expended for what has been called the spread of the gospel.

I am almost sure that I have read somewhere that "Christ died for all men," and that "God is no respecter of persons." It was once taught that it was the duty of Christians to tell to all people the "tidings of great joy." I have never believed these things myself, but have always contended that an honest merchant was the best missionary. Commerce makes friends, religion makes enemies; the one enriches, and the other impoverishes; the one thrives best where the truth is told, the other where falsehoods are believed. For myself, I have but little confidence in any business, or enterprise, or investment that promises dividends only after the death of the stockholders.

I AM ASSHAMED

that four Christian statesmen, four members of Congress in the last quarter of the nineteenth century, who seriously object to people on account of their religious convictions, should still assert that the very religion in which they believe—and the only religion established by the living God, head of the American system—is not adapted to the spiritual needs of one-third of the human race. It is amazing that these four gentlemen have, in the defense of the Christian religion, announced the discovery that it is wholly inadequate for the civilization of mankind; that the light of the cross can never penetrate the darkness of China; that all the labors of the missionary, the example of the good, the exalted

character of our civilization, make no impression upon the Pagan life of the Chinese; and that even the report of this committee will not tend to elevate, refine and christianize the yellow heathens of the Pacific coast. In the name of religion these gentlemen have denied its power and mocked at the enthusiasm of its founder. Worse than this, they have predicted for the Chinese a future of ignorance and idolatry in this world, and if the "American system" of religion is true, hell-fire in the next.

For the benefit of these four philosophers and prophets I will give

A FEW EXTRACTS FROM THE WRITINGS OF CONFUCIUS.

that will, in my judgment, compare favorably with the best passages of their report:

"My doctrine is that man must be true to the principles of his nature, and the benevolent exercise of them toward others."

"With coarse rice to eat, with water to drink, and with my bended arm for a pillow, I still have joy."

"Riches and honor, acquired by injustice are to me but floating clouds."

"The man who, in view of gain, thinks of righteousness; who, in view of danger, forgets life, and who remembers an old agreement, however far back it extends, such a man may be reckoned a complete man."

"Recompense injury with justice, and kindness with kindness."

"There is one word which may serve as a rule of practice for all one's life: Reciprocity is that word."

When the ancestors of the four Christian congressmen were barbarians, when they lived in caves, gnawed bones, and worshiped dried snakes, the infamous Chinese were reading these sublime sentences of Confucius. When the forefathers of these Christian statesmen were hunting tigers to get the jewels out of their heads, to be used as charms, the wretched Chinese were calculating eclipses, and measuring the circumference of the earth. When the progenitors of these representatives of the "American system of religion" were burning women charged with nursing devils, the people "incapable of being influenced by the exalted character of our civilization," were building asylums for the insane.

Neither should it be forgotten that, for thousands of years, the Chinese have honestly practiced the great principles known as

CIVIL SERVICE REFORM.

something that even the administration of Mr. Hayes has reached only through the proxy of promise.

If we wish to prevent the immigration of the Chinese, let us reform our treaties with the vast empire from whence they came. For thousands of years the Chinese secluded themselves from the rest of the world. They did not deem the Christian nations fit to associate with. We forced ourselves upon them. We called, not with cards, but with cannon. The English battered down the door in the names of opium and Christ. The infamy was regarded as another triumph for the gospel. At last, in self-defense, the Chinese allowed Christians to touch their shores. Their wise men, their philosophers protested, and prophesied that time would show that Christians could not be trusted. This report proves that the wise men were not only philosophers but popes.

Treat China as you would England. Keep a treaty while it is in force. Change it if you will, according to the laws of nations, but on no account excuse a breach of national faith by pretending that we are dishonest for God's sake.

ROBERT G. INGERSOLL.

THE ETHICS OF ATHEISM.

A Reply to Prof. E. F. Underwood.

BY WILLIAM FISKEBOUGH.

So far as the question of truth or untruth is concerned, respecting the doctrines of pantheism and atheism, on the one hand, and of theism on the other, I have, perhaps, said enough in a direct way in my article published in the JOURNAL of April 2d. The ethics involved in the question, and concerning which there appears to be a marked difference of opinion between Mr. Underwood and myself, remain yet to be more critically examined from the position assumed in my lecture published in the JOURNAL of August 2d, 1879, and to which Mr. Underwood and others have taken so many exceptions.

My principal object in that lecture was to denounce and exorcise as in duty bound, the detestable doctrine of free-loveism, commonly called "free-loveism," which has been foisted upon Spiritualism where it does not belong. I asserted that this doctrine came not from Spiritualism as such, but was foreign and indeed utterly repugnant to it, being "earthly, carnal, sensual and devilish, and not spiritual." I asserted, therefore, that when it appears among Spiritualists it appears as a stranger and a foreigner; and in seeking an answer to the question, Whence comes this intruder? I used the following language:

"Atheism, materialism, infidelity, as we have before seen, has a foothold in the world.... What is the basis of argument? and how does it present? Recognizing nothing above materialism, or at most nothing above unintelligent laws of which no volitive and hence moral attributes can be

predicated, it therefore recognizes nothing above material and carnal attractions in the commerce of the sexes.... Hence, as a general fact, the history of atheism, materialism, infidelity, as I hesitate not to affirm, has been the history of sensualism and so-called free-loveism; and if there have been individual exceptions to this rule, as I admit there have been many, they have grown out of the restraining influence of a public moral sense, inculcated by civil laws, and the precepts of the prevailing religion under which these persons were born and brought up."

Further along, I say, that "as Spiritualists, we have no class sympathy or affiliation with atheists and free-lovers; that I consider it established, then, that the free-loveism of this country and generation is, with very slight and unimportant exceptions, the legitimate outcome, not of Spiritualism as such, but of atheism, materialism or some other form of infidelity. Spirit, spirituality, or any thing which may come under the head of Spiritualism, has nothing to do with it except to condemn and discourage it."

In quoting from these parts of my lecture, Mr. Underwood (unintentionally, as I am willing to believe,) leaves out just enough of my words and sentences to render my position a little indefinite, and then charges me with "great looseness of thought," and with "glaring injustice to a large and reputable class of thinkers." I might say to Mr. Underwood, and to all who have read him, "Read my lecture again; ponder it in every word and sentence, and find in it a sufficient and almost complete reply to all he and others have said against it."

In his several articles published in the JOURNAL of August 2d and Sept. 6th, 1879, and Jan. 2d, 1880, Mr. Underwood has endeavored to answer my positions so far as the ethics of atheism are concerned. In these several efforts a sufficient amount of ingenuity is displayed to entitle them to be considered as embodying the best logic of his side of the question, set forth in its most plausible form. In replying to him, therefore, I shall feel that I am replying to the most approved arguments of atheists as a body, in respect to the points involved.

How, then, does Mr. Underwood attempt to meet the positions taken in my lecture? He denies that "more grand, sublime and sensual gratification and any sanction in philosophic and scientific materialism." He says: "All its representative writers, who have touched on marriage, so far as I know, hold, with Buchner, that 'in its present form and conception it is essentially a product of human culture; and with Strauss, that it is necessary to resist caprice and uphold marriage.'" Again, in reply to my challenge to show that D. M. B. whose conduct has been exposed in this JOURNAL, has not, considered simply as an atheist, given a practical illustration of his doctrine, he evasively puts forth this remarkable saying: "If the meaning of the word atheist be enlarged so as to include the ethics of materialism, then I say emphatically that Mr. B.'s conduct, far from being an illustration of atheism, is plainly condemned by it;" and just before that he says: "If atheism be permitted to represent the entire philosophy and belief of those who do not believe in a personal God, it will furnish a foundation for every virtue as firm and secure, and inducement to moral life as effective, as those afforded by the best system of religion."

Now it will be observed, that in the above quotations from Buchner and Strauss, it is taught that marriage should be upheld, not because this is a precept or corollary of atheism, but because it is proved to be proper and expedient by conditions entirely outside of atheism and every other form of infidelity. Moreover, this proposed "enlargement of the term 'atheism'" so as to include the system of ethics which Mr. Underwood elsewhere upholds, and so as "to represent the entire system of philosophy and belief (on other subjects) of those who do not believe in a personal God" is plainly what can not possibly be allowed.—First, because a man who in one field of thought may be an atheist, may, in another field, have many very sensible ideas which have no possible connection with atheism, ethical or otherwise; and secondly, because to one, be he atheist or theist, has a right to appropriate to himself or his class as exclusive property, ideas which he holds in common with those of opposite beliefs in respect to theology. Mr. Underwood confessed as much as this himself when he said: "Mr. B.—, considered simply as an atheist, is one who denies or disbelieves in a personal and intelligent Deity;" and when he said, just before that, "Certainly no one claims that moral obligations can have a foundation on the bare denial or disbelief in a God."

Let us then, for clearness, state these admitted propositions in syllogistic form:

First, "An atheist is simply one who denies a God."

Second, "Moral obligations can have no foundation in the denial of a God."

—Ergo, Atheism does not include any moral obligations; or in other words, it is totally destitute of all elements of a moral life.

Consequently my ingenious opponent is compelled to resort to considerations of policy, expediency and utility which he entirely outside of his atheism as such, and which have no logical connection with it whatsoever, in order to prove that a man does any thing wrong in a case such as that referred to.

So far as this branch of the subject is concerned, then, it is a sufficient reply to Mr. Underwood to show that he has most of

Continued on Next Page.

A REMARKABLE FORTHCOMING WORK.

Volumes Two and Three of Mrs. Maria M. King's "Principles of Nature."

BY WILLIAM EXINETTE COLEMAN.

One of the more common reproaches leveled against Spiritualism, is the trashy character of the communication purporting to emanate from the wise and gifted in spirit-life; and we are sorry to say, there is much foundation for this reproach. All spirit productions, however, are not of this character though such is often predicated of them all by those only partially acquainted with our voluminous spiritual literature. At times we get something worthy of its asserted spiritual source, and of which Spiritualism need not be ashamed. Of this standard, among others, are the works given through Mrs. Maria M. King, particularly her great work, the *Principles of Nature*, the first volume of which was issued in 1860, the second and third being now in press.

I have received advance sheets of the second volume, and I find them to be of deep interest and importance to every unbiased student of nature. After careful study of the whole range of spiritual literature, from that of 1848 to the present time, in my judgment we have received nothing from the Spirit-world comparable in excellence of subject matter, profundity and breadth of scope, and comprehensiveness of treatment, to these three volumes. Their issue forms an epoch in our literature; and were more works of this character produced through mediumistic dictation, very much of the sarcasm and ridicule now heaped upon spirit messages, would fall to the ground from lack of an object upon which to vent itself. Profoundly thankful ought we to be to the Spirit-world, in that it has been able, through a course of development and culture extending over many years, to produce one medium, at least, through whom some of the highest and grandest truths of the universe could be revealed to man; for this is emphatically a revelation in the true meaning of the term. Laws, principles and modes of action of nature's forces, are herein revealed to man in the flesh for the first time in our planet's history. Recognizing all the truths of science, it goes far beyond the present status of material science, correcting some of its mistakes (due to the imperfect knowledge of present-day science) and supplements known truth by those grander and higher.

I honestly and conscientiously commend this remarkable work to all Spiritualists and spiritual investigators. I feel convinced that it really is what it purports to be; I have not a doubt but that it comes from a most exalted spirit-intelligence, who, as he tells us, has qualified himself to be a teacher by years of careful study and investigation, under the guidance of still more advanced agents in spirit-life, of the principles upon which the universe is built and developed, both in material and spiritual realms of being. I have a comprehensive acquaintance with the literature of the world, whether in science, philosophy, or belles-lettres, and I have considerable knowledge of the branches of science involved in the principles discussed in these three volumes, astronomy, geology, biology, archaeology, etc.; and I have no hesitation in saying that I doubt if a mind can be found on earth capable of the production of these volumes, particularly volume one, of which I have been a close student for a dozen years. These volumes comprehend the whole science of creation, spiritual and material, beginning with the material and culminating in the third volume, with the spiritual universe.

I have been called materialistic, because I have attached due importance to the teachings of material science, and have freely criticised purported spiritual communications; yet I am really so spiritualistic that the wealth of ideas and store-house of new truths, unknown to the science of the day, gathered by me from the first volume of *Principles of Nature*, is and has been for years deemed by me of more value than all the gold and silver of earth. Millions and billions of dollars are as nothing compared with the wealth of principles, of facts gathered from this to me, priceless volume.

Although the three volumes are connected, following each other in regular sequence, still each may be read independently and understandingly, covering, as they do, different phases of universal being. Volume one gives the history of the development of the material universe, in the present order of creation, as follows: Chapter one, *The Infinite Universe*; chapter two, *The Finite Universe of Which We Are a Part*; chapter three, *The Solar System*; chapter four, *The Evolution of the Earth in its Twelve Cometary Stages or Eras*. Volume two begins with the history of our earth in its first planetary era, the time when the first solid crust began to form in pre-geologic ages, and gives a summary of the principles governing the whole circuit of earth's unfoldment from that time to the historic period, written in the light of spiritual principles, and explaining the modes of operation of spiritual forces co-operative with material in earth's development. Geologists and archaeologists tell us much of the material side of earth's former history; but here we have presented the spiritual side, coeval with the material and explaining in a clear and satisfactory manner principles and modes of formative action never before fully sensed by the world.

The paramount question in physical science now is, the origin of species. Evolution is now almost universally acknowledged, both among Spiritualists and scientists; but the how of evolution, the *modus operandi* by which types and species were originated on earth, through evolution, is still far from settled. That higher species were evolved from lower, through law, is now an established fact; but that "natural selection" was *par excellence* the means by which evolution was brought about, is not so generally accepted. "Natural selection" alone fails to account for organic evolution, Darwin now admitting that he claimed too much for that principle in the early editions of his great work. This whole question is fully treated in Mrs. King's second volume, a large portion of which is devoted to the presentation of the laws and principles under which evolution went forward, from Azoic times to the advent of the human race.

Without predicated infallibility of this or any other writing, material or spiritual, I yet believe that upon this point, as upon nearly all the other questions involved in these three volumes, we find in them a closer approximation to the truth than is anywhere else contained. Being strictly a human production—one produced at second hand, under difficulties—it cannot be considered free from error; and such Mrs.

King does not deem it or claim it to be. It is given simply for what it is worth—as addressed to the individual reason, claims no exemption from legitimate criticism on account of its spiritual origin. No one should accept any thing found in it, or in any other book that does not accord with his highest reason and judgment, no matter whence it purports to come.

Among the many subjects of interest explained in these second volume may be mentioned, the laws governing the evolution of the mineral kingdom from the elemental, the vegetable from the mineral, the animal from the vegetable, and the human from the animal, including accounts of the "missing link," man's immediate progenitors; the causes and uses of the glacial epoch and of the semi-mythical Noachian deluge; the law of man's immortality; the proper use and abuse of the preceptive functions; and the ends subserved in nature thereby in addition to the continuance of the race; the nature of unconscious cerebration, clairvoyance, trance, etc.; the history of the first races of man on earth, and the localities in which they were evolved, with their subsequent intermingling and peopling of the earth; the origin of language and languages, of religions, governments, civilizations, etc.; the origin of the myth of the fall of man; the history of mankind during the prehistoric and fabulous eras, etc., etc.

The key note of this unique production is found in the sentence, "Mind is the moving power of nature," the true offices of spirit in the universe of matter being clearly and cogently set forth; and as a sample of the grand and novel truths to be gleaned from its pages, attention is invited to the following pregnant sentence: "Matter inheres with spirit on every plane of the spiritual universe, as spirit inheres with matter on every plane of the material universe." A rich intellectual and spiritual treat awaits all its readers, and we hope all the *JOURNAL* readers will avail themselves of the opportunity thus presented to inform themselves concerning the laws and principles regnant in universal nature.

The greatest treat of all, however, to the Spiritualists generally, I think, will be the third volume, which is devoted exclusively to the spiritual universe in its varied ramifications. When I shall have received the advance sheets of that volume, I shall be better prepared to indicate the full nature of its contents. Suffice it to say that it will contain an exposition of the nature of spirit in all its grades, from the lowest spirit-essences permeating the first crystalline rock in pre-geologic times, to the perfected spirit entering into the constitution of the Divine mind. The nature of Deity and the divine attributes of mankind are here more clearly presented than in any other work. The mode of evolution of spiritual spheres and circles, and their precise location in space; full descriptions of the different circles in the second sphere (or first spiritual world); the laws governing the lives of spirits, their food, clothing, houses, occupations, modes of communication with earth; the transformations undergone by the spirit in its passage from sphere to sphere; courtship and marriage in spirit-life; instruction and growth of children in the spirit realm; laws governing animal life in the spheres, all these and many other points are lucidly explained, the work being a veritable encyclopedia of spiritual geography and history. It closes with the personal experiences in spirit-life of its author, John Adams, one of the most interesting portions of the work.

Feeling assured that this work, as a whole, gives, in general, correct and truthful conceptions of the universe, both in material and spiritual realms, we most unhesitatingly and earnestly recommend it to all. It is scarcely necessary to state, that I have no interest in it in any manner except that deep felt interest experienced in the truths it contains, and a fervent desire that the world may receive the benefit of its sublime revelations.

San Francisco, Cal., March 11th, 1880.

LIFE WITH THE SPIRITS.

By EX-CLEMENS.

(Continued from last Number.)

JOHN M. SPEAR AS A MEDIUM.

I do not propose to give anything like a full description of this man's mediumship, and the results that came of it. To do this would of itself require volumes, and besides, limited effort of the kind has already been made in Emma Hardinge's *Modern American Spiritualism*. I think, however, that the account there given is somewhat overdrawn, and to Mr. Spear's discredit. What I myself propose now to give, is what came under my personal observation during the particular period of which I am now writing.

That Mr. Spear was conscientious and earnest, in no common degree, and that his mediumistic experiences were of an extraordinary type, no one, I think, who knew him as I did, can for a moment doubt. But at the same time, I have always had serious doubts as to the wisdom and desirableness of that kind of mediumship of which he was the most perfect representative I have ever seen, and often have I discussed this matter with him personally. His position was that having proved to his own satisfaction that wise and good spirits were seeking his instrumentality for important and beneficent ends, as to man's earthly welfare, it was his reasonable duty implicitly to submit himself to their control and guidance, thus as far as possible, completely abnegating his own individuality, becoming a mere instrument or tool for the spirits to work with. Hence through all his long life as a medium, he has ever held himself ready, with unquestioning credulity, to obey the beck and call of his spirits, rather glorying in the fact that he himself was a state of blindness as to the ends in view, or the steps to be taken to reach them. As to the soundness and practical wisdom of such views of mediumship, probably the nearest approach to a just decision may be reached by an impartial observation of the subsequent history of this individual, and of others who have accepted a similar practical use of their capacity.

Those who have made much progress in their knowledge of the Spirit-world and its relations to the earthly life, can well understand with what avidity a certain class of spirits would seize hold upon such an opportunity to experiment still further upon certain favorite theories of their earthly lives, as for instance the realization of a perpetual motion. It was under a spirit control like this that Mr. Spear seemed to be at the time of my most intimate acquaintance with him in Boston. A course of elaborate and able lectures were then in progress through him, bearing more or less directly upon various important themes, but more especially upon the discovery of a new motive power that should be self-sustaining

and perpetual, with a force amply adequate to do the work of the world. The all-pervading electric forces of nature were to be tamed and harnessed into machinery for this purpose; this was the leading idea at the bottom of the speculations and experiments made through Mr. Spear's mediumship.

I myself was made cognizant of the progress of affairs, and was sometimes invited to attend the lectures; and on one occasion took notes and wrote out the substance of what was given; and I have no hesitation in affirming that the mental acumen and power thus displayed through Mr. Spear, were of a character to deeply interest and astonish the unbiased listener and observer. These lectures were eventually published in a large octavo volume—A. E. Newton being editor, entitled "The Educator," from a candid examination of which almost any competent person must be forced to the conclusion that—whatever else may be of a doubtful character—there can be no doubt but that a mental power is therein displayed far beyond the normal capacity of the medium.

But there was a hitch somewhere in the experiments of these unseasoned theorists; for when at length, under their minute and constant direction, the "electric motor" was announced as completed; and in company with some ten or twelve others invited ones, I went to the High Rock Tower, at Lynn, to witness the culminating success of the wonderful enterprise, the thing did not move excepting in a slight vibration of some pendant balls, easily accounted for, considering the elevated and somewhat frail position occupied, and the natural effect of the winds and other disturbing forces. In short—notwithstanding certain efforts made to cover up the defeat—there was a decided failure; spirits, as well as mortals, of all stages of the world's history, have not succeeded in finding the philosopher's stone of inventors.

But Mr. Spear's mediumship was by no means confined to this one channel of expression; on the contrary his was a manifold mediumship. Especially have I witnessed in a great variety of instances the most perfect delineation of character given through him whilst in his deep trance condition. He was also an important help to us in our Harmony Hall spirit-dramatic descriptions in a previous paper. What was most frequently assigned to him by the spirit-managers, was to represent some "Evangelical" minister, or deacon of the old school; and with his eloquent and solemnized features, he was certainly most admirably fitted for a life-like fulfillment of his part. His daughter Sophronia—who was almost always with him in those days—was also highly and beautifully mediumistic; to her it was often given to act the part of an angelic spirit, gliding gently and invisibly around among the visible ones, whispering words of love and wisdom to such in turn, as occasion should seem to require.

OTHER MEDIUMS OF THE TIME.

I have thus given a brief sketch of a few of the mediums of Boston and vicinity in whom I myself became more especially interested during my occupancy of Harmony Hall as a head-quarters for Spiritualists. But there were many others nearly, if not equally worthy of special notice, did time and space permit. Of mediums for rapping and other physical demonstration there were Miss Rachel Ellis and George A. Redman; also D. D. Hume, then in the early stages of his wonderful career, occasionally made us a visit. Of public trance-lecturers Miss Emma Frances Jay (afterwards Mrs. Bullene) occupied the most prominent position until finally she went on a mission to England, at about the time I gave up my position. During this time, Miss A. W. Sprague, from Vermont, made her first appearance as a lecturer before the Boston Spiritualists, and mainly through my instrumentality, as having heard of her remarkable history and great promise, whilst on a visit to that State, I took an early opportunity of preparing the way for her engagement in Boston. Also Miss Fanny Burbank (afterwards Mrs. Felton) was just beginning her active career in mediumship. There were still others of more or less promise, whose names I do not now recall, who were by no means unworthy of mention. Taken as a whole, the mediumistic force of that time and vicinity, was of remarkable excellence, as there was scarcely an unworthy member to be found in it.

To be continued.

"THE RESULT OF A PREVIOUS INSPIRATION."

Mr. Farnsworth Talks Sound Sense and Grows Poetic.

To the Editor of the Religio-Philosophical Journal.

Several Sundays since, in speaking before the New York Spiritual Conference, on the subject of the Mission of Modern Spiritualism, I took occasion to introduce some stanzas which (as Miss Doten was sometimes accustomed to say), were "the result of a previous inspiration." I do not think they possess much, if any, poetic merit and they are certainly faulty in rhythm, but they were pertinent to the occasion and some of the members of the conference expressed a wish that they should be published, so I send them to you with a brief abstract of my remarks on that occasion to show their connection, and you can dispose of the whole as you choose.

I gave it as my opinion that the principal object of the advent of Modern Spiritualism, is to demonstrate to the world the reality of a future life—that whatever other beneficent objects it has accomplished, or is destined to accomplish, this is the primary and central idea of its mission. I endeavored to show that, taking into consideration the condition of the world at the time of its advent, the importance of this object can scarcely be overestimated. The great majority of the deepest thinkers of every country, were either materialists, or leaning in that direction; while skepticism in regard to the future had permeated to a greater or less extent the membership of every church in Christendom.

I claimed that modern Spiritualism has already done more in the way of proving the truth of a future life, and showing the true character of that life, than all the religious systems that have been introduced into the world since the beginning of its history.

I then spoke of the efforts of certain persons to divert Spiritualism, and especially mediumistic gifts, to illegitimate uses. The only good that some persons can appreciate must be of a material character, and if Spiritualism will not assist them in the accumulation of wealth they want none of it. I gave it as my opinion that, while it may be possible and legitimate for spirits under some circumstances to aid us materially, it is clearly wrong and illegitimate to make use of spirit mediums in stock-jobbing op-

erations, as some who claim to be Spiritualists have done in this city.

Others seem to think that the spirits should do detective duty for us, and give up to justice (?) the secret authors of the various crimes that are committed against society. Now, while it would be easy to speculate upon the reasons why they do not do this, the fact that they have always persistently refused to do it, shows conclusively that this is no part of their mission.

Others again will accept Spiritualism only so far as it can be made to endorse their peculiar ideas of reform, forgetting that the spirits in their superior wisdom may be able to see that if these very ideas were fully carried out society would be in a much worse condition than it is at present.

There are others who are laboring to make modern Spiritualism reaffirm the doctrines and dogmas of popular theology and thus make it acceptable to the so-called Evangelical churches. Their inquiry is not what is the truth, but "are the spirits orthodox in their teachings?" Those who have studied the subject need not be told that it is no part of the mission of the spirits to endorse old creeds and dogmas, or to promulgate new ones, and I regard it as a sign of progress that the number of so-called "Christian Spiritualists" is becoming "smaller by degrees and beautifully less."

Finally, I referred to a class of Spiritualists who have become tired of the old forms of phenomenal manifestations and the everlasting communications of friends and relatives, telling us that they live and love us still. Only a few weeks since one of this class appeared on our platform. He was "tired and weary" of the old and wanted "new and startling phenomena" and instead of the loving communications that have cheered and comforted so many aching and breaking hearts, he wanted "communications from the sages and philosophers who have been for ages in spirit-life, giving us the results of their centuries of progress in philosophy, science and the arts," thus opening up to us a royal road to knowledge and saving us from the drudgery by which they have gained the serene heights of wisdom which they now enjoy. I endeavored to show that, while this would be as impossible as it would be to open up the mysteries of the higher problems in the limitless science of Mathematics to the comprehension of the young tyro in arithmetic, still it is possible for every one willing to abandon a sensuous life, and purify and garnish the temple of his intellectual and spiritual nature, to come into communication with spirits both able and willing to aid him essentially in those progressive steps by which a true intellectual and spiritual eminence may be gained. Here followed the stanzas which may be entitled

THE MISSION OF THE SPIRIT.

Our mission is not to dazzle mankind
By wondrous displays of our knowledge,
Or to lead him a roundabout road to find,
And save you from going to college.
For the truths that you draw from the depths of the well,
We know that naught ever will tempt you to sell.

Nor is it our mission to startle the world
By marvelous sounds overhead,
Or by one of Jupiter's thunderbolts hurled,
To wake earth's slumbering dead.
But a quieter, holier errand is ours,
To strew the sad mortal's pathway with flowers.

'Tis not by a sunlit fete of sun
That the earth life refreshing we feel,
And 'tis not by wonderful miracles done,
That the mind of the doubter believes;
But the forces that come in a gentle shower,
On the earth and the mind have the greatest power.

We come not to crown you with chapters of fame,
For to do so is to gild the life of fate,
Nor to give you a place and high sounding name
Among those the world may call great.
But come to us seek and to succor the lost,
For we are ready to sink no life's Ocean tossed.

We come to the drunkard, whose thirst for the bowl
Has taken his reason away,
Whose passions have blinded the eyes of his soul,
And left him in darkness to stray.
We bid him—be sober, the picture of life
Are those smiling babies and that heart-broken wife!

We speak to the father in dreams of the night,
And to the mother whose heart is sore,
A vision of beauty—his wife smiling bright,
And his children all happy and free.
The dry earth drinks in the sweet gentle rain,
And such visits of love are never in vain.

We come to the mourner, who weeps for the dead,
The loved one who lies in the tomb,
And we linger around her desolate bed
To lighten her heart of its gloom;
And there in the night's dreary hour,
We whisper of worlds where death has no power.

'Till, hearing soft, her spirit is born
To those happy regions above,
And sees there the dear ones that from her were torn,
And feels the embrace of their love.
Then lighter hearted in her burden of clay,
While she waits for the angels to call her away.

We come with a plea for the daughters of woe,
To crime led to misery woe,
Whose hearts human kindness and love never know,
Whose mothers are weeping or dead.
For the lost one returns to her home never more,
While the spoiler is cherished and loved as before.

O, where is the Angel of Pity that wept
At the grave of a Lazarus dead?
That summoned—aye he that for four days had
Lain—
Came forth as one rising from bed?
Speak once more, that too "dead in sin" that have
Lain—
Much longer, may waken to virtue again!

O, where is the love that can see no dark spot,
Such as Christ to humanity bore,
When he said to the dying, "I forgive thee not,
Go, daughter, in peace, and no more!"
We come to lift up the weak ones that fall,
And throw a broad mantle of love over all!

We plead for the Mendicant forsaken and old,
Who are driven from charity's door,
To perish with hunger, disease or with cold,
And for them your compassion implore.
"Gently tread on the waters of trouble below,
And wait for the harvest in heaven to grow."

Our Gospel of Love to the whole world is free,
Our elect are the whole of mankind,
This fountain is opened for human unity,
And all full salvation may find.
Come, all who are thirsty and weary of strife,
And drink of the waters of immortal life!

New York, March, 1880.

The Ruling Passion Strong in Death.

PARIS, March 27th.—Padro Ambrogio, a worthy Neapolitan monk, enjoyed a reputation as a clairvoyant. He was believed to be able to predict the winning number in lotteries, which are such an important factor in Italian life. A month ago Father Ambrogio was waylaid by suspicious characters, who beat him and shut him up because he refused to risk a prophecy about the Naples lottery. At last to save his life, he consented. He named the numbers haphazard, which did not win. His persecutors, being furious, beat him again, and finally left him dying at the house of a friend, who transferred him to the hospital. Here he shortly after died. Before his death he was consulted by an acquaintance, who was also desirous of a tip about a lottery. Ambrogio advised him to play 12,63, 37. At the next drawing all the numbers came out. In consequence the Naples lottery administration lost about \$1,000,000.—*Toronto Globe*.

THE SPIRIT VOICE.

Messages Heard Clairvoyantly by Mrs. Clara A. Robinson, 40 Twenty-Second St., Chicago.

I passed away from Fond du Lac, Wis., I think in September last. Tell Frank that his father and grandmother were the first to meet me when I reached this shore. Since then I have met many other dear ones. My name is Mrs. D. E. Hawkins [or Hoskins].

My name is John Crockett (no relative to Davy Crockett as I know of); I died in Chillicothe, Missouri. I had not lived there long, however. I moved from Quincy, Ill., about a year before. I was well known there. Any one will tell who John Crockett is. I don't know just what disease sent me to this side, but suppose it was something about my kidneys, as they troubled me for years. Well, no matter—all I have got to say, I think I made a good exchange in coming here, though I had some severe lessons to learn since I left your side.

My name is Mrs. G. S. Ingraham. I passed away from a lovely home, in one of the beautiful suburbs of your city. I was a great sufferer for years, and when I became conscious that my spirit was gradually riding itself from the poor worn out body, I was glad, although sorry to part with a loving and devoted companion, as well as other dear friends. Often do I visit my old home and see there the dear companion and sisters I so loved; but never do I wish myself back again into my poor suffering body. I have proved what I once doubted, that we can return after what is called death. I wish that I had looked into the matter more when I was in earth life, as I should not have so much to learn now. My dear son who passed on before me, was the first to take me by the hand and welcome me to the New Jerusalem. He sends love to his wife and little one.

My name is Elias Shaw. I passed away from Philadelphia. Tell my friends there, that I am engaged in the yocum in this life, just as I was when on earth. I love children, and when I am teaching them, I am always happy. I left many dear friends in Philadelphia, who will, I think, be glad to hear from me. Tell them all my anticipations in regard to this life are fully realized, and more, too, though I find I have many errors to rectify before I shall be permitted to enter into a really happy state here, yet I am satisfied to work my way up to that condition.

Excuse me, my friend, if my voice is low and weak. When I come back to earth, I take on somewhat earth conditions. I died of consumption in Milwaukee, several years since. My name is Mrs. Charles E. Storms. Before I died, I often used to see my dear father stand by my bed-side, but as I know he was dead, I thought I must be dreaming. Now I know it was really him, for he has told me so. Bless God that there is no death.

My name is Jennie Phillips. I died over so many months ago; I don't know how many. I think my papa will see this if you send it to the paper, and will recognize his little daughter. Tell him if he does, he must write a letter to this good lady, and tell her so, and tell that nice gentleman that prints the paper so, too, because that will encourage them both to give us a chance to come back if we want to. Oh! Papa I wish you was here—it is so nice; flowers and sweet music, and I am so happy that I would not come back for any thing.

Well, my friend, this is new business to me, but I hear you are the spiritual post-mistress, so I will just drop a word here, hoping my friends will see it. My name is David Hawes. I lived in Urbana, Ohio. I was not sick long. Don't know what was the matter of me, but think it was some affection of the heart. Didn't know I had changed worlds until my brother met me. Well, I knew, he was dead, so I concluded that I was dead, too. Hal! hal! dead, did I say? Not much! We both live yet, thank God.

I passed away from Dixon, Ill. Was comparatively a young man, only twenty-six years old. I never was more surprised than when I found myself on this side. Then there was another surprise for me, when I found I could come back to earth again, and look in upon my old home. The third surprise for me was, that I was able to telegraph back through this medium to my friends; could actually make her hear the voice that my friends think is forever silenced by death. My name is John K. Hine. My father's name is Edwin. My people are not Spiritualists. I wish they would look into the matter, for it is true.

I lived in your city, on the North side, No. 288 Illinois street, if I remember the number right. I died with fever; was delirious a part of the time. My name is J. Gregory. Life was very sweet to me, and I felt sorry to find myself on the other side; though I found many friends there, yet I hated to leave my dear companion without a protector. I often return to earth; but am glad now that the change is made.

Dear Lady, I have been here before; but you did not get my name right; it was Timothy Pappan. I passed away from St. Louis. My father is a physician, and I was named after him. I always lived in St. Louis, and have a great many friends and schoolmates there, some of whom I hope this message will reach. I was about 18 years old when I died. What makes people talk of death?—there is no death except of the body. I still live.

I'm am a little boy. I died much time ago. I leave my mother and my father on the earth, in your city. I don't want to come back to stay for I have so many nice things here, and such kind teachers. I was only three years old when I go dead. My name is Oliver Hibbs.

A deep sense of life destroys the fear and almost the idea of death. Men fear death as children fear to go into the dark; and as that natural fear in children is increased with tales, so is the other.... It is as natural to die as to be born; and to a little infant perhaps the one is as painful as the other. He that dies in an earnest pursuit is like one who is wounded in hot blood, who, for the time, scarce feels the hurt.—*Bacon's Essays*.

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Fee or Gift?

The laborer is worthy of his hire. —Jesus.
Because his blessings are abused,
Must gold be censured, cursed, accused? —Gay.

There is quite a numerous class among Spiritualists, especially in England, who look with disfavor upon the practice of mediums in demanding a fee for their services. This class allege that the occupation of one who acts as a medium between the seen and the unseen world, is too sacred to have a price set upon it; that a fixed fee tends to demoralize the taker and to render him mercenary and less trustworthy, leading to deception and illegitimate practices. Those who thus hold, claim that the medium should put his "trust in his spirit friends," "in the angel world," "in the wise spirits who are directing the great spiritual movement," and ask no fee but take whatever the sitters are moved to bestow.

These sentiments are also held by a large proportion of non-Spiritualists and inquirers. That there are among professional mediums those who practice deception is true; that some are prostituting their calling to selfish and unwholesome purposes can not be successfully denied; that the vending of spiritual manifestations promiscuously to every applicant, regardless of his moral or mental fitness, is liable to react to the detriment of the medium, is very clear. But mediums as a class will compare favorably with any other class and have among them no more, if so many, villains and tricksters. And the proposition for mediums to give their time and strength free of charge, depending upon the generosity of their patrons, as is suggested by those who oppose paid mediumship, is simply preposterous. Instead of lessening in the slightest degree, the corruption which now exists would increase a thousand fold. If the certainty of food and clothing for a medium were subject to the whims and caprices of his patrons, the inexorable law of necessity would drive him, unconsciously maybe, to a desire to please by offering only such messages or manifestations as would be most likely to loosen the purse strings, and this condition would as inevitably attract a low and mischievous class of influences. Thus the remedy of "unpaid mediumship" would only aggravate the evils now so justly deplored.

So long as there is a demand for public mediums, just so long will the supply continue, and the average character of these mediums will grade about the same as the character of the general average of those patronizing them. Spiritualism, in its narrow and restricted sense—i. e., the knowledge of a continuous life and ability to return and communicate, is elastic and flexible, adapting itself to the condition of the possessor; it does not of necessity make him better and sometimes makes him worse. The uprooting and destruction of time honored beliefs which have acted as deterrents from evil practices rather than as incentives to pure and noble living, must of necessity result in temporary demoralization to such nature, and such people seeking public mediums carry this influence with them and of choice seek mediums nearest their own mental and moral plane. This is the secret of the financial success of some mediums notoriously dishonest and immoral.

The intercommunion of spirits and mortals is too precious a matter to be held lightly, and its use should be sought with earnest, reverent feelings only. Inquirers must learn not to seek it for selfish worldly gain or for amusement, but only for intellectual and spiritual profit. When this lesson is learned inquirers will seek only those mediums whose pure and perfect lives attract good and enlightened spirits, by whose benediction aid both body and soul may be benefited.

Mediums who devote their services to the public should, we believe, charge their patrons for the time given to each and not for the manifestations obtained. This course would render the medium less anxious and

therefore more sensitive to spirit control. Some will argue that if no manifestations are had then the medium has not given an equivalent for their money, forgetting that the very word *medium* is significant of the fact that they can not apply the same rules as in buying merchandise or consulting a lawyer and that the medium, if thoroughly honest and conscientious, will only give what the spirits have to offer. Genuine spirit intercourse and physical phenomena can not be had at all times for the asking; each sitting is an experiment and it is unfair to ask the medium to donate an hour wholly in the interest of the sitters even though the experiment has been barren of results. If payment for time was in all cases demanded mediums would find themselves with more time for rest and recreation, and thus be in better condition for the exercise of their mediumistic gifts; so that they would with far less strain upon their vitality find their occupation more profitable than at present. Again, mediums, and there are many of them, whose time is so occupied that sitters have to come at a stated hour by previous appointment should insist upon payment at the time the hour is assigned, and the fee should be forfeited by the sitters who fail to keep the appointment. This would prevent great injustice now suffered by these mediums through the carelessness of patrons who, having nothing to lose, frequently fail to keep their engagements. Let mediums be highly developed for some one phase of mediumship before attempting to sit for the public, then establish regular hours, and make a rule to have one or two days each week in which they will not give sittings, let them fix a fair price per hour for their time; then devote themselves conscientiously and heartily to their work, living up to the best light they have and seeking for higher. When they will all follow this advice, many are now doing so, and when inquirers heed and act upon what we have said, we shall have no occasion to discuss the question of paid mediumship; then there will be no doubt but "the laborer is worthy of his hire," and those who now blame gold will find that honestly earned and discreetly used it is as great a blessing to the professional medium as to any other mortal.

"Huntoon" Again Heard From.

Our readers will doubtless recall the exploits of "Dr." Taylor, alias White, alias Blanchard, alias Huntoon, who figured as a materializing medium and excelled in various other manifestations some three years since. It will also be remembered that after having thoroughly befuddled a number of prominent citizens who, against the warnings of the JOURNAL, persisted in sitting like idiots and wonderingly viewing their departed relatives as they were deftly resurrected from a hole in the wall where he had them stowed away, Huntoon joined hands with Rev. Arthur Edwards, D. D., editor of the *Northwestern Christian Advocate* in the latter's attempt to kill off Spiritualism and a prominent Methodist divine. Mr. Edwards finding he had for once undertaken a larger job than he could accomplish discreetly retired from the contest, after the JOURNAL offered to prove independent slate writing a fact and challenged him to the trial. Although the editor of our Methodist contemporary treated his friend Huntoon shabbily, yet we feel sure he will be interested to learn of his progress and to find that he is rapidly growing in grace and will soon be worthy of a place on the staff of his old-time partner in the exposure business. Especially should Dr. Edwards be anxious for Huntoon's assistance now that Ray, Joseph Cook positively contradicts his Methodist brother's assertion that independent slate writing is all a trick. Therefore as a matter of professional courtesy we herewith print for Dr. Edwards' benefit the latest information we have of his old and reliable co-worker. We find the following in a late issue of a St. Paul paper under the title of

AN ABRUPT IMPOSITION.

Dr. C. H. Taylor, who recently spent six months in the county jail on the charge of rape, but escaped punishment through the kindness of a grand jury, entertained a large audience at the Opera house last night. Sunday night was an excellent evening for the ex-rape and champion fraud to appear before the public. He styled himself on his bills as Foster-Fay of Boston, a residence which may be doubtful, as the Massachusetts State prison is not located at the "Hub."

The entertainment consisted of a series of slight-of-hand tricks, of the sort made familiar to the public for the past half century by Anderson, Hiltz, and the scores of so-called wizards who have perambulated the country from time to time. While assuming to be an exposé of Spiritualism, it was nothing of the sort, the tricks being only those that have been explained time and again. While he exhibited considerable dexterity, and mystified those of whom such performances possessed the merit of novelty, there was nothing in the entire entertainment, if such it could be called, that merited particular notice. The bills had announced that a small admission fee would be charged at the door to defray expenses, but when the people arrived they found that they were called upon for half a dollar. The result is that the "doctor" will be flush of cash for the next few weeks, and those who attended will be constrained to remark in meditative mood, "The fools are not all dead."

Mrs. Maria M. King writes us that she will come west at an early date and would like lecture engagements for May and June in Kansas, and during the summer months in Colorado. Her lectures are of a high order and we hope her time will be occupied fully. She may be addressed at Hammon, New Jersey.

Deluded.

Inspired and directed by a lady medium of the city of Rochester, three gentlemen of Barre have been led to dig for gold that was supposed to have been buried near the swamp in that town many years ago. These devotees of the faith have been actively engaged in their labors all winter on a farm located about six miles from Albion, digging over one and one-half acres of ground. Not succeeding in finding their looked-for gold, they again sent for the medium, who told them that it was owing to having talked while digging that kept them from obtaining it, and consequently it had moved elsewhere. She again located it, this time about two miles from Albion, and they are again industriously at work to find it. They seem somewhat encouraged, as they affirm that one bright summer day they saw the box containing the gold, and was about to pry it when one of their number sneezed, and it immediately disappeared from their sight. They still have increased faith in their undertaking, and look forward to a day of wealth and ease.—*Rochester Democrat*.

The Diakkas, it is said, play important parts in treasure hunting, stock gambling, predicting the rise and fall of the grain market, or the lucky figures in a lottery, and are ever seeking ingress into some apartment of poor weak human nature, where they can amuse their frolicsome dispositions and enjoy themselves at the expense of others. A. J. Davis, the Seer, vividly portrays the character of the Diakka. According to his lucid views on this important subject: "A Diakka is an unbalanced, not an evil person; he wanders in his own congenial forest, never resting, never satisfied with life, often amusing himself with jugglery and tricky witticisms, invariably victimizing others, secretly tormenting mediums, causing them to exaggerate in speech, and to falsify by facts; unlocking and unbolting the street doors of your bosom and memory, and pointing your feet into wrong paths."

The very fact that mediums are often deceived and induced by their controls to engage in a wild-goose chase after buried treasures, or engage in disreputable transactions, adds great weight to the opinions of Mr. Davis. The remedy, however, for the prevalent evil, is a very plain one, and is presented by him in unequivocal language: "The remedy consists in knowledge. Remove the mystery of spiritual intercourse, and you remove the danger. No person of ordinary judgment, with will enough to draw a pall of water, or to walk a mile up hill, need complain that he can not fully overcome the influence of the Diakkas. They at most can do nothing more than confuse your thoughts, break up the lines of your memory, mingle their insinuations with your own, and psychologize your nervous and muscular systems. If you yield in your moments of curiosity, or when morally weak, you can not escape legitimate punishment. If you walk one mile with your enemy, he will try to force you to go twain. Beware of the first false step."

Those who are engaged in following the advice of this Rochester medium, will emerge from the ordeal through which they are passing, much richer in those experiences that sometime seem necessary for certain individuals, who, being too lazy to work at regular manual labor for a reasonable remuneration, and too imbecile in mind to attain eminence in the domain of science or philosophy, seek the assistance of spirits, expecting that they will supply the great desideratum or wish of their lives—wealth! The Diakkas always find such characters their most desirable victims, for they delight themselves," Mr. Davis says, "in making magnificent promises to fortune seekers, who prompted by the evils of their selfishness interrogate mediums for private gain. Some of these amazing promises are accompanied with the most satisfactory evidences of spiritual intercourse."

Speaking of a medium who attempted to predict the markets in this city, and who signally failed, as might have been expected, the *Tribune* at one time said:

"There are without doubt as many deals made on the strength of spiritual manifestations as on any other superstitious basis. Last fall, Exchange alley and the Tivoli were daily haunted by a quiet, inoffensive man of a very peculiar and eccentric appearance. . . . He vibrated between the curb and the 'hooker' in the Tivoli. His foreseeing powers, it was evident, were frequently called into requisition. Quite a number of the curbstone operators were his clients, and for a while he was tolerably successful in his prognostications. Luck favored him at the start, and his clients were happy. But it was only of short duration. His prophecies turned out vain delusions; his customers stuck unto the last—that is, they played according to his advice until they joined the glorious company of the bankrupts. Then the medium found his occupation gone, and the places that once knew him now know him no more forever."

Methodist Methods.

The Rev. T. B. Miller, of Philadelphia, was expelled from the Conference a few days ago, on being convicted of having an active interest in a bogus college, called the University of Philadelphia. His partner, the Rev. William Major, was suspended for one year.—*Exchange*.

The action of the Methodist Conference as above set forth was timely and just, and the only course compatible with honor to itself and safety to the public. Spiritualists have no Conference, Synod or Presbytery before which to cite ex-Rev. T. B. Taylor, "A. M." "M. D." who belonged to the same gang, but nevertheless he can be spotted and his sinuous record borne in mind. On his first attempt to stand upon a Spiritualist rostrum and instruct the people, let him be invited to take a back seat among the prohibitionists until he has shown by his deeds that he has experienced a change of heart. Justice is the greatest charity.

Illness of Dr. Spinnay.

It is with the most profound sorrow that we inform our readers of the sudden and violent attack of insanity, which has come upon the worthy and efficient President of the Michigan State Association of Spiritualists and Liberalists. With a strong, perfect physique and temperate habits he was capable of enormous labor, and worked himself to the utmost limit of endurance. The late meeting at Battle Creek was fraught with issues of grave importance, and Dr. Spinnay laboring with untiring zeal to harmonize the conflicting interests succeeded beyond all expectation; but alas! at what a cost. We saw much of him during the three days we spent at the meeting and never saw his unusually active mind so wrought up; his intellectual and spiritual faculties were wondrously acute, and he was the admiration of all his friends, evidenced in his reelection as President by an overwhelming majority. Yet during our entire stay we were deeply impressed of the danger he was in and warned him repeatedly of his precarious condition; but for the seeming impossibility of being obeyed we should have interdicted further labor and ordered him home on Sunday the 28th ult.

Dr. Spinnay has devoted himself unremittently and most unselfishly to the work of uniting the Spiritualists and Materialists of Michigan in one organic working body. This effort brought together two antagonistic elements, agreeing only in a few negations and at eternal war upon all positive issues. The chaotic confusion and interminable friction arising from such a collision of minds is more than any sensitive spiritual nature can endure with impunity. Let us hope, however, that this stalwart champion of Spiritualism may conquer the disease which now beclouds his reason, and let us all earnestly invoke our spirit friends to aid in his early restoration. We know the earnest sympathies of every Spiritualist will go out to the noble woman who has so faithfully and efficiently aided her husband in his public labors, and who is called upon to bear the grievous burden which his assiduity and devotion to his profession and to Spiritualism has brought upon her and an interesting family of children. Let her be made aware of the deep, warm interest flowing from our hearts in her behalf and may she be given strength to enable her to watch and care for her husband as only a loving, devoted wife can.

Roasted to Death by the Sun.

In the central portion of Africa the natives have adopted a method of punishing offenders, which for extreme cruelty far surpasses any system of torture practiced in any civilized country. Hanging is bad enough; death arising from solitary confinement must be worse, while a life-sentence to inhospitable Siberia, is only another plan of cruel punishment that sooner or later terminates one's existence as effectually as a rifle shot would, and the sum total of the pains endured is a hundred times greater.

The Al-Quadjia, of Africa, however, bring into requisition as an instrument of torture, the sun, from which according to a scientific writer, arises "all the mechanical power which comes from the combustion of fuel, and all the muscular force of the animal kingdom, each being but the transmutation of solar energy through the mediumship of plant life," making us, as he claims, "children of the sun." Notwithstanding that, it becomes under certain circumstances an instrument for the production of pain.

It appears from the *London Telegraph* that Dr. Schweinfurth, in a lecture which he recently delivered at the Berlin Geographical Society on the subject of his latest explorations in Central Africa, gave his hearers a thrilling account of the mode in which capital punishment is inflicted upon criminals by the Al-Quadjia, a small tributary offshoot of the great and powerful Djour people. The malefactor condemned to die is bound to a post in an open place where no trees afford a shade, and, as there slowly, roasted to death by the natural heat of the sun's rays as they reach our earth in its equatorial regions. To protract his sufferings the ingenious Al-Quadjia cover their erring compatriot's head with fresh green leaves, which effectually shield his brain. No such protection is, however, accorded to his body, which gradually dries up, shrinks together, and ultimately becomes carbonized. One chance of salvation is open to the roasting man. If a cloud pass between the sun and his place of torment he is at once cast loose from his post and becomes the object of popular reverence, as a mighty magician in whose behalf the supernatural powers have deigned directly to intervene.

The pain arising from such a death must be terrible indeed, unless it be true that the action of the sun's rays have a stupefying effect upon the nervous system, rendering death therefrom as painless as that caused by freezing. The two extremes of cold and heat may be equally merciful. Let us hope that they are.

Dr. H. P. Fairfield will lecture for the spiritual societies in Marshfield and West Duxbury, Mass., April the 9th, 10th and Sunday the 11th. He writes to us as follows:

"Having labored in the east for a number of years in spreading Spiritualism, I am now ready to turn my face westward to unite with those intellectual powers and forces which have been successful in separating the chaff from the wheat. In the West, too, I hope to renew some long cherished friendship with the truthful and faithful reformers to shake the friendly hands of those who are inquiring and seeking after the truth. Come, friends of the West, let me

hear from you, if you would like again my mediumistic services, address me at Green-wich Village, Mass.

The Children's Progressive Lyceum.

The Children's Progressive Lyceums of New York and Brooklyn, lately paid a visit to Boston, and were finely entertained there by Lyceum No. 2. Mr. Colville favored them with an address at Parker Memorial Hall, on the subject: "The Trinity," the Brooklyn "Spiritual Culture," and the Boston "True Friendship." He urged his hearers engaged in the lyceum work to exhibit the benefits derivable from these useful institutions in their lives and hearts—so that their examples should be guiding lights for others to follow. He would have officers, pupils and schools strive for excellence with a friendly rivalry—not that one or another might be thought more proficient or gifted in any particular branch of duty or achievement, but in loving desire, that the organizations to which they were attached might derive immediate benefit from their labors, and that the lyceum cause generally might be also benefited by the harmonious development of its constituent parts.

At the public reception at Amory Hall, addresses were delivered by George A. Bacon, Charles Dawbarn, Dr. Samuel Grover, Mr. Wetherbee and others. The children of the respective lyceums will long remember the pleasant scenes afforded by this visit and kindly reception.

Painful Pandering to (Christian) Prejudice.

"Abominable Ghost! Guard thy head,
For I intend to have it ere long."
—Henry VI.

Such was the "religion" of the Bishop of Winchester as portrayed by Shakespeare. Such his "religious" exclamation against his political foe when the bishop struggled for power over the person of Henry the VI. A sample of similar "religion" is furnished by a New York evangelical christian newspaper which boldly proclaims itself to be "the best family secular and religious newspaper." In an article last week commending the United States Senate for adjourning over "good" Friday it says:

"Infidelity and secularism may object, but we think the time will never come when the Senate will adjourn in honor of T. Faloe or any of his admirers."

This mean and lowlived fling at the memory and friends of a dead patriot, who, next to Washington, did more for American independence than any other man, is only worthy of a money catching "religious" paper which in its columns joins church and state, as it does, also, in its politics.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. Corwin, the test medium, has visited Kirksville, Mo.

A. J. Fishback has been lecturing lately at Kirksville, Mo.

Next Sunday Bishop A. Beals speaks at South Haven, Michigan.

E. G. Granville delivered an anniversary address at Joplin, Mo.

Dr. Samuel Watson lectured at Van Buren, Arkansas, April 10th.

Col. Eldridge and his estimable wife are at Galveston, Texas. Mrs. E. is an excellent slate writing medium.

Mr. P. E. Farnsworth, of New York, gives "The Result of a Previous Inspiration," on the second page of the JOURNAL.

Bro. D. Noteman, of Wauseon, O., writes: "The Spiritualists of Ottokese intend to organize Sunday April 11th. Bro. Tuttle will be there."

A Louisville paper recently gave a list of churches in that place, attaching a very low valuation. The amount ran up to more than \$2,000,000.

"Is It All a Smoke of Words?" such is the title of an article in another column which is deserving of being treasured in the hearts of our readers.

The two last Sundays of April, J. Frank Baxter will lecture at Vineland, N. J., the week evenings between being partially taken by Vineland and Scranton, Pa.

Our occasional contributor, Dr. N. B. Wolfe, having spent several weeks very enjoyably in Florida, has gone to Nassau, the capital of the Bahamas, for a brief stay. He will return to Cincinnati about the 15th.

It is said that Gov. Williams, of Indiana, exacts a pledge of total abstinence from each convict pardoned by him, and any violation of this pledge renders the pardoned person liable to arrest and confinement for the unexpired term of his sentence.

Victor Hugo contributes a superstitious example to the literature of "Thirteen at Table." His son died soon after attending a dinner party at which the fateful number sat down; and in '49 he gave a dinner party at which there were thirteen persons, and more than half of them, it is related, died before the close of the year.

Chicago has 318 churches, besides 30 mission chapels and 11 Adventist and Spiritualist societies. The Catholics have 84 of the churches, the Baptists 34, the Lutherans 34, the Methodists 19, the Presbyterians 18, and the Episcopalians, Congregationalists and Hebrews, 10 each.

John Morgan and wife, with their spirit personator, Laura, have withdrawn from the "materialization" business and gone to keeping a boarding house at Denver. The good friends who aided them in getting to Denver are reported to be disgusted because as they say, the Morgans have never been willing to give test sances and by their refusal have given just cause for distrust.

Continued from First Page.

factually replied to himself, and has left the statements and logic of my discourse entirely untouched except in the way of inferential confirmation. And so far as Mr. U.'s arguments and admissions, when strictly analyzed, have any discoverable significance, they embolden me to re-affirm with more emphasis than ever, that atheism, as such, "recognizes nothing above material and carnal attractions in the commerce of the senses" and hence, "as a general fact, the history of atheism, materialism, infidelity, has been the history of sensualism and so-called free-loveism." And I am emphatically deny that in this confessedly broad asseveration, I committed, or do now commit, any injustice whatsoever "against a large and reputable class of thinkers as Mr. U. charges—especially as I was careful to add as the close of the same sentence that contained my charge, that 'if there have been individual exceptions to this rule, as I admit there have been many, they have grown out of influences' other than those furnished by atheism, etc.

Having thus, as I believe, covered, either directly or indirectly, all the points made by Mr. Underwood, I am now prepared to go farther, and, using all plainness of speech, will yield, for a moment, the argumentum a posteriori. I have been extensively acquainted with Spiritualists, from the commencement of the modern manifestations to the present time; and while I am happy to affirm that the great majority of those whom I have known, and indeed all the better classes of men, have been sternly opposed to free-loveism, yet of the very many I have known who have advocated and practiced the doctrine of free-loveism, scarcely one was not either an avowed atheist or an open avowed and avowed of all forms of religion. Let him deny who can, that this is almost universally the case, then it is a fact of deep significance; and the time has fully arrived for this fact to be fearlessly proclaimed to the world, regardless of the abuse that will be likely to fall upon the one who dares to proclaim it.

But to offset this, those who will consider themselves assailed by my simple statement of fact will, with one voice, refer us tauntingly to a few contemporaneous ministers of Christianity—perhaps some fifteen or twenty, but to make the number large enough, certainly not more than one hundred out of the many tens of thousands—who are now under the discipline of their various churches for sexual licentiousness. I answer, first, The argument, "your another," is a fallacy, and hence no argument; secondly, These ministers have transgressed their own doctrine as well as mine, which if they had obeyed, they would not now be under condemnation. Condemn their conduct, therefore, but do not condemn their doctrine which forbade that conduct. Athelists who do the same things, do nothing which is forbidden, but rather that which is encouraged by their doctrine. Do not condemn them, but condemn their doctrine which licensed their conduct. And do not lose sight of the fact that it is doctrine and not men that are now on trial.

Once more: I demand of my opponents that they show me the proof that atheism (of course considered as such—always remember that) has ever done the least particle of good in the world. On the other hand, I demand the proof that true religion as such—the religion, for instance, taught in the philosophy and precepts, and exemplified by the life, of Jesus, has ever done the least particle of harm. Now do learn to make distinctions, and do not cite us the conduct of ignorant men who while they have professed Christianity—with evident, a very low interpretation of its teachings, have at the same time professed many false, and practiced many naughty things which which Christianity had absolutely nothing to do unless to condemn them.

My dear Mr. Underwood, think at least twice, I beseech you, before you proceed to mason down your atheism as the corner stone of the fabric of human society in the new age.

It was my intention to examine that other and totally distinct doctrine, which Mr. Underwood swathes, as a web of fine linen, around the morally dead and mummified carcass of atheism to enlarge it, and give it a respectable appearance; but as this article is already long enough, I reserve this supplementary work for some future time.

Celebration of the 32d Anniversary of Modern Spiritualism in Leesville, Carroll County, O.

To the Editor of the Religio-Philosophical Journal:

As had been previously announced in the pages of this and adjoining counties, a celebration of the Thirty-second Anniversary of Modern Spiritualism was held in Leesville, O. last Wednesday evening. The hall was festooned with evergreen, and flags were draped from the windows; a mammoth flag extending along the entire length of the gallery, reaching nearly to the floor.

The meeting was organized by calling J. M. Holmes, Esq., of Marietta, to the chair. Miss Emma Can, a talented and accomplished young lady, delivered a beautiful invocation. The choir then sang an appropriate song, while Miss Can played the organ accompaniment. The president then introduced Major C. H. Matthews, the able editor of the *Ohio Democrat*, published at New Philadelphia, Ohio, as the speaker of the evening. For one hour Mr. M. held the attention of the intelligent audience, as he gave a most glowing description of the origin and progress of Spiritualism, and its constantly increasing success, amid the opposition with which it has had to contend. His arguments were illustrated by incidents from his own personal experience, and that of his immediate friends, and he became quite eloquent as he painted in the most vivid and earnest language, the scenes which occur, when from day to day he holds sweet communion with friends who have passed on to the higher life. After closing his address, the speaker, who is a fine eloquentist, repeated the poem, "To Be, or Not To Be," by Little Dots, which was received with unbounded applause.

B. W. Price was then called for, and responded in his usual effective style. The audience being desirous to hear from Dr. Burr, who is one of our most prominent citizens, he was called to the floor, and in response made an elaborate and logical argument, distinguishing mind from matter and setting forth the relative positions of each to the other. A voice in the audience asked his views with regard to the corporeal man's body. He answered that the corporeal man never did go to heaven nor in hell. That all that we see, do and know, is through and by the spirit, and the spirit alone must live and be responsible for the good or evil performed, and must be rewarded according to the works and progression thereof.

A vote of thanks was returned to Major Matthews, after which the meeting adjourned.

SPIRITUALISM IN SAN FRANCISCO, CAL.

Mediumistic Activity—Mrs. Emma Hardinge-Britten and Mrs. Foye—Children's Progressive Lyceum—Lectures and Test Sessions—The Thirty-Second Anniversary, Etc., Etc.

BY WILLIAM EMMETT COLEMAN.

Arriving in San Francisco a few weeks since, I was glad to see the interest and activity manifest in all matters pertaining to spiritualism. Private circles are being held constantly all over the city, while the daily journals contain regularly notices of a dozen or more public circles being held three or four times a week, with probably a dozen more well-known mediums, besides those holding public sittings, are engaged in giving private sittings to anxious inquirers of every day.

Mrs. Emma Hardinge-Britten lectures to overflowing houses every Sunday; and though, upon her previous visit to San Francisco, prior to her departure to Australia, the city newspapers ignored her and her work completely, now full and accurate reports of her lectures are published in the daily journals, a great change in public sentiment toward Spiritualism being thus evidenced. Several of Mrs. Britten's recent lectures have been quite remarkably successful, one on "Why does not God kill the Devil?" and one on the Astronomic perihelion, in which she predicted many startling changes, physical, intellectual, religious, and moral, resulting to our earth and its inhabitants and institutions from the great planetary conjunction.

At the termination of each Sunday evening lecture of Mrs. Britten, Mrs. Ada Foye holds a ballroom séance, including the phases of seeing, hearing, writing, and rapping. Hearing is tested by telepathy that her manifestations were due to fraud and jugglery, I carefully and analytically investigated their character, both in the public hall and at her residence, and I am convinced that the hypothesis of trick and jugglery is entirely out of the question—that remarkable genuine "psychic" or spiritual phenomena occur in her presence, and seemingly as well in an overexposed public hall as in a private parlor, excellent tests being given in both places.

The "First Spiritual Union," the regular Society of the city, meets thrice every Sunday in B'nai B'rith Hall, Mr. C. M. Plumb has spoken for the Society during March, his lectures being scholarly and well digested, and well received. A conference and séance is held, under the auspices of the society, every Sunday afternoon, in which six to ten mediums participate. Any person present is privileged to have a sitting with any of the mediums, and many investigators avail themselves of the opportunity. To test the phenomena, at each séance many announce publicly their having received good tests of identity from one or more of the mediums present. By these "free-grace" meetings, open to all inquirers, much good is done; the cause, and other localities might do well to institute similar séances at their Sunday afternoon gatherings. Among those helping on the good work in giving these free test sittings I recall the names of the following mediums: Mrs. Clark, Mrs. Bred, Mrs. Babbit, Mrs. Alkie, Mrs. Sealer, Mrs. Miller, Mr. and Mrs. A. Barton Hill, Mr. Davis, and Mrs. Winalee. Speeches are also made, at intervals, by mediums and others, including Mrs. Lewis, Mrs. Hendee, Mrs. C. M. Miller, and original poems given by Mrs. C. M. Stowe. By invitation, your correspondent gave a few remarks last Sunday. At B'nai B'rith Hall, a somewhat similar meeting is held Sunday afternoon, at which Mrs. Criddle and other mediums give mental tests. At both the gatherings, delightful music, vocal and instrumental, forms an enjoyable part of the afternoon fest. Mrs. M. E. Morris, a most competent musical instructor, ably presiding at the piano at B'nai B'rith Hall. Materialization circles are held regularly at their residences, by Mrs. Criddle and Mrs. Sawyer, at which full forms are seen in the light, I add to this, but as to the nature of these forms a wide divergence in opinion prevails among Spiritualists. Many leading Spiritualists are not slow in denouncing vigorously the materialization as fraudulent, the work of confidence-tricks, while others warmly champion their genuineness. I propose, at no distant day, to personally investigate their character for myself; then I shall be better qualified to report concerning them.

THE CHILDREN'S PROGRESSIVE LYCEUM. I was very glad to meet with an excellent Lyceum here, in fact, one of the best I have ever seen. It has an efficient band of zealous workers guiding its cause, headed by the conductor, Mrs. Averne Matthews, who is undoubtedly the "right woman in the right place." She is devoted to its interest, an untiring, unselfish worker, and is ably assisted by her husband, Mr. Scates, and Mrs. Irving the guardian. Mr. Ryder (an active, effective worker) takes in conference, séances, or Lyceum, and whose genial face ever beams upon us wherever there is good work to be done; Mr. Lyons, Mr. Wadsworth, and others whose name I have not yet learned.

I notice some valuable additional features in the Lyceum exercises. The school is often opened with Indian-club exercises, in which all participated who desire. A lesson in elocution, vocal, and instrumental, is given by Prof. Van De Mark, that is, a most competent instructor, could scarcely be found. (By the way, Prof. Van De Mark, formerly a Universalist minister, has not slow in identifying himself with the Spiritualists, and for some months lectured for the Society quite acceptably. He has opened a school of oratory, in which I learn he is very successful. Modifications and additions are made, in the Lyceum, in aid to the cathectic exercises, including the practice of breathing exercises, thereby increasing their utility and grace. An interesting feature of the Lyceum is the publication of the *Lyceum Monthly*, conducted each month by some volunteer editor from the higher groups, and read to the school by the editor the third Sunday of the month. It consists of original and selected articles in prose and poetry; and other Lyceums would not suffer by establishing a similar feature. Excellent music for the cathectics and other exercises is furnished every Sunday by Miss Frankie Robinson.

The Lyceum class is about 135 scholars, and the average attendance is good; and its sessions last two and half to three hours, so varied are its exercises. Upon last exhibition day (or convention of groups), the first Sunday in March, I was surprised to see what a large proportion of the scholars took part in the recitations, musical selections, etc. The little ones all acquitted themselves very creditably; the gem of the occasion was, I think, the singing of little Annie Perkins, seemingly about ten, who possesses a full, rich, resonant voice, sweet and clear. Some praiseworthy musical selections were given by Jennie Tuttle, Della West, and others; Jennie Greenwood read one of Mrs. Cardie's Current Lectures quite effectively, and prominent among those giving recitations were Thomas

Wise and Charles Stern. The "Words of Wisdom," given by the children the other three Sundays of the month, consisting of maxims, proverbs, aphorisms, moral and didactic verses, and the like, are generally aptly chosen, pointed and pertinent—some of the selections being admirable. In all respects San Francisco may well be proud of her Lyceum.

A dramatic performance, for the benefit of the Lyceum, given at Dashiway Hall, March 2d, was a decided success artistically and financially—over \$800 being thus realized clear of all expenses. The comedy of *Married Life* was well sustained in most of its characters. Miss Clara E. Mayo, a young and promising medium, was especially good in the arduous part of Mrs. Lynx; Prof. Van De Mark, manager of the entertainment, was, of course, *au fait* as Orville; while the parts of Mr. and Mrs. Youngblood were both capably sustained by two of the Lyceum scholars, aged about fifteen, Thomas Wise and Della West—whom we hope to see hereafter in other roles, as they should cultivate the talents with which nature has endowed them.

Mrs. Hardinge-Britten holds a bi-monthly reception every alternate Tuesday evening, for social converse, music, inspirational speaking, etc., in the parlors of Albert Morton, No. 11 O'Farrell street; and, after her departure, it is in contemplation to continue these social gatherings, productive, as they are of that fraternal and good fellowship so earnestly to be desired among Spiritualists and all others.

Since my arrival here, it has been my good fortune to meet a number of the good brethren and sisters prominent in the faith, and whose names are familiar to the Journal readers; among them are Dr. Albert Morton and wife, long resident in Boston, the Doctor being Secretary of the American Liberal Tract Society there, and both worthy mediums doing a good work in their quiet unobtrusive way; Dr. J. Wilmshurst, author of "Philosophic Ideas," a gentleman of culture and judgment, and who is just completing a new work, deemed by him superior to his previous effort, entitled, "Speculative and Practical Philosophy and Scientific Ideas and Facts;" Alfred Criddle, husband of Annie Denton Criddle, the famous psychometrist, lately deceased (their son, by the way, has recently been discovered by Prof. Denton, his uncle, to possess remarkable psychometric power); Mr. Criddle being now preparing a work showing the defects of all our system of representative government, and outlining what he deems a perfect system of representation. I must not forget Bro. Herman Snow and his good lady, at whose residence in Berkeley, near the California University, about ten miles from my San Francisco home, I recently passed a very enjoyable evening. Bro. Snow has been an active Spiritualist for about thirty years; and he and Mrs. Snow seem overflowing with amity and concord, with that "milk of human kindness," the docility of which in many leads to those acrimonious contentions and zealous rivalries found alike in Spiritualism as in all other human movements.

My thanks are due Mrs. Hardinge-Britten for a copy of her latest work, published in Australia, *The Faiths, Facts, and Frauds of Religious History*, in which, in ten sections she treats of the ancient astronomical religions and their relation to modern faiths; the secrets of cabalism and the explanation of the apocryphal, the Apocalypse, and ancient mysteries; the parallelism between the theologies and myths of India and those of Christendom, and other similar topics. It was a work of supererogation in me to recommend Mrs. Britten's writings to Spiritualists, their eloquence, vigor, and beauty being universally recognized. This little work (price 75 cents) would be an excellent one to loan to your Christian friends, giving them much valuable information of which now they have no conception.

The thirty-second anniversary of Spiritualism will be doubly celebrated in San Francisco. First on March 30th, in Charter Oak Hall, under the direction of Mrs. Foye; 2 p. m., speeches, etc., by mediums and others; 7:30, the anniversary address by Mrs. Britten, followed by a test rapping séance by Mrs. Foye. Secondly, on Sunday, April 4th, under the auspices of the Society, 10 a. m., Lyceum Exhibition Day; 2 and 7 p. m., addresses by nearly all the public advocates of the cause in San Francisco.

Presidio of San Francisco, Cal., March 20, 1880.

Anniversary Exercises.

To the Editor of the Religio-Philosophical Journal.

The Thirty-second Anniversary of Modern Spiritualism was duly celebrated per announcement in the Spiritual Hall of Woonowoc, and participated in by friends from adjoining towns. The meeting was called to order Friday evening, and Mr. A. Carter was elected President. After preliminaries the writer gave the first lecture to a fair audience, in which the control explained why we celebrate the thirty-first day of March.

Saturday morning the Rain God kept us all in doors, but in the afternoon the hall was well filled, and was addressed by the writer, comparing Spiritualism of to day with the ancient—asking each to choose for himself or herself that which is best adapted to present wants.

Saturday evening opened with a conference in which some of the friends from abroad participated, giving reasons why they were Spiritualists. A Mr. Bump of Birmingham, N. Y., told us why he left the Methodist Church; among other reasons he said that after being kept in subjection from sundown Saturday evening until sundown Sunday evening, and attending services three times during the week and listening to them since "Where congregations never break up and Sabbath never end," he thought if he was going to be on the other side anything like this, he begged to be excused from participating in them.

At the 8th minute appointed, Bro. Buckner, of Ontario, gave the regular lecture, the control questioning the wisdom of God in making man so he could fall, and the warning him for falling; he also questioned his wisdom if he did not know at that that man would do just as he did when he ate the fruit that opened his eyes to good and evil. He contrasted the most vital points upon which the creedists build his hopes, and when compared with spiritual truth, they looked dark indeed.

Sunday morning opened with conference, and the hour passed pleasantly. Mr. E. Cox, of Rudd's Mills, gave a fine speech in which he compared Spiritualism to the science of mucking sugar. The church members said that Spiritualism was of the devil; then he was a follower of the devil, for he was a Spiritualist. He had seen spirits materialize those he knew on earth; thus he believed. At first he said the wise ones stated "You can not make sugar out of sorghum," but says he, "We do make sugar out of sorghum and corn stalks, too, which no Christian supposed to be of any earthly use only to be converted into-milk for the use of Christian babes whose mental stomachs were too weak for spiritual meat." Some of the more pious of the audience looked very solemn.

At the hour appointed, Mrs. Ford, a trance

speaker from Oregon, Wla., gave the regular address, in which the control applied spiritual love poultices to the inflamed parts of credulity, that had been somewhat chafed during the conference, and the contrast makes our meetings more interesting.

In the Sunday afternoon conference, Cox, Bump, Perry and others participated, giving reasons why they were Spiritualists, after which the writer gave the regular address, in which the control compared Church and Bible sayings with the statements and doings of spirits.

Sunday evening the hall was packed to its utmost capacity. Conference was opened by Bro. Perry. He said that he believed in a personal God, and one that answered prayer. This brought some of the Adam to the surface, and we had a little tilt at arms, after which Mrs. Ford took the stand to give the opening address. Owing to the closeness of the room and the disturbed elements, she could not be controlled to finish her speech, so it fell to the lot of the writer to give the closing address, the control answering the query, "Why are some things done in the dark?" Thus ended a most happy and enjoyable meeting. Good has been done, and truth has been sown broadcast, for Bro. Kent scattered the hundred "loaves" you sent him, upon the waters.

The meetings were interspersed with instrumental and vocal music. We parted, feeling that our cause has been strengthened and good has been done.

J. L. POTTER.

Woonowoc, Wla., April 1, 1880.

Anniversary Exercises in New York.

To the Editor of the Religio-Philosophical Journal:

The Thirty-second Anniversary of Modern Spiritualism was held by the First Society of Spiritualists of this city, at Trencher Hall, 1267 Broadway, at 2:30 p. m. In spite of a dull, leaden sky and clouds heavy with rain, a large audience assembled to hear the most full and interesting programme fully carried out. The hall was tastefully and profusely decorated with the most beautiful flowers of the season, arranged by tender and skillful hands. To many, these were commemorative of Easter, as well, and from their "voiceless cups, ye living teachers," there floated incense to the memory of the "elder brother," and to these other and later exemplars of inspirational and mediumistic powers.

True, the inclemency of the weather prevented a brilliant display of toilets, had any wished to vie with the fashions and elegance which distinguish our churches on that day, but the kindly and fraternal feeling of the audience made these external conditions, the rain and the wind forgotten. The meeting was opened by the President, Mr. Henry J. Newton, who in a terse and happy vein spoke a few moments and then introduced Mrs. Nellie J. T. Brigham. As these speeches were all taken down by a phonographer, it will be useless for me to elaborate. I will only say that her leading thought was the reconciliation of Spiritualism with the Easter festival; that her smiles were wonderfully beautiful, and her closing poem was as "noble music unto perfect words." She was followed by Dr. S. B. Britten. If Mrs. Brigham's address was like the flower scented breeze, laden with sweet perfume, Dr. Britten's was like the blast of a martial trumpet, calling us to a joyous quickstep with the spirit of the age. He was at his best, scholarly, eloquent, and full of noble imagery.

A. J. Davis came next and his brief, pointed, pungent and humorous remarks, each reaching like a well-aimed arrow the very heart of his subject, was well calculated to shed a joyous and serene cheer upon the audience. At its close he called on Mrs. M. F. Davis, who, on declining to speak, presented Mr. A. E. Gilles, of Boston, in her place. At his earnest request, this gentleman was finally excused, but not so Mrs. Davis. The assembly knew too well what manner of spirit dwells in that mortal body, to ever lose any expression of it, when opportunity offers. She was fairly constrained to speak, and in such manner that all rejoiced in the compulsion. Mrs. Davis considered the topics naturally suggested by the day, in connection with woman, and treated them from the womanly standpoint.

Before Mrs. Davis's remarks, we were delighted by a flute solo, by Mr. I. G. Withers; a recitation, "Hugany's Creed of the Bells," by Miss Lily Runals, and a delightful song by Mrs. Pauline A. Wieland, from "Mignon." Again, after Mrs. Davis's speech, Miss Runals's fine voice was heard in another song, after which Mr. Henry Kiddie, in a dignified, erudite and polished manner, discoursed in his usual vein. Mr. Gilles again called for—made a few remarks, and Dr. J. R. Buchanan closed the delightful exercises by a discourse connecting Christ and the Apostles with Modern Spiritualism.

SARA L. VAN HORN, Cor. Sec.
New York City, March 30, 1880.

THE RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, comes regularly to our table. It is one of the best papers of its class, published in this or any other country. The articles are well prepared, earnest, logical, and have the ring of honesty. The editor plies the lash, without stint to charlatans and is sharp in exposing frauds.—*Dodge County, (Winn.) Republican.*

[From a well known citizen of Chicago.]

CHICAGO, Ill., Jan. 1, 1880.
H. H. Warner & Co., Rochester, N. Y.:
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MISTAKES AND PREJUDICE

Of Religious and Temperance Journals.

Some good Religious and Temperance Journals are making the mistake of declining to advertise a most valuable anti-intoxicating medicine, simply because it is called "Bitters," while the same Journals are making a greater mistake by advertising some drunken whiskey stout, or stout, because it has some nice fancy deceptive name, ending with "stout," "wine," "printed on its label, when the bottle is filled with distillation, drank enough and death. If these good Journals would take the trouble to ascertain how many overworked clergymen have had their lost nerve-force, brain-waste and flagging energies restored by the use of Hop Bitters, enabling them to perform their arduous pastoral duties and preach the good sermons that they would have been totally unable to do but for this valuable medicine, and did these Journals but know of the host of good Christian Temperance women who rely on them for their family medicine, and how many invalid homes they could make happy and what glad tidings they would send to every neighborhood by publishing the merits of Hop Bitters, they would advertise them without money and without price. And did these Journals but know how many have been and may be saved from forming intemperate habits by doctors prescribing Hop Bitters, instead of beer, where the use of hops are needed (there being more actual hop strength in one bottle of Hop Bitters than in a barrel of beer, without any of the intoxicating or evil effects of beer), they would lay aside their fear and prejudice against the word "bitters."

A few of the many witnesses from religious and temperance sources are given below, who use, recommend and advertise Hop Bitters.

The President and Manager of Hop Bitters Mfg. Co. is a veteran Temperance advocate and worker of forty-eight years' service; every man in the Company is an active Temperance worker, and the Company spends thousands of dollars annually in Temperance and Christian work.

What the Religious Press Says.

Chicago, Nov. 18th, 1878.

Hop Bitters Mfg. Co., Rochester, N. Y.:
Gentlemen—We do not allow anything in the line of Bitters to enter our paper that contains alcohol, but we are satisfied that your Bitters are free from that ingredient. We feel responsible for the good or bad that may be done to the families of our subscribers that are affected by our advertisements. Therefore our discrimination in your favor, and we trust that our very low rates will meet your approval and that we may hear from you.
"THE LIVING UNION."

Temperance clergymen, lawyers, ladies and doctors use Hop Bitters, as they do not intoxicate, but restore brain and nerve waste.—*Temperance Times, Brockport, N. Y.*

Not a Beverage.

"They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not tear down an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them.—*Rochester Evening Express on Hop Bitters.*

We are not in the habit of making editorial mention of patent medicines, but in case of Hop Bitters, feel free to do so, because their merits deserve to be known.

—*New York Independent.*
Northern Christian Advocate, Syracuse, N. Y.
Examiner and Chronicle, N. Y.
Evangelical Messenger, Cleveland, O.
National Baptist, Philadelphia, Pa.
Pilot, Boston, Mass.
Christian Standard, Cincinnati, O.
Home Journal, Detroit, Mich.
Herald of Health, Baltimore, Md.
Northwestern Christian Advocate, New Orleans, La.
Christian Mirror, Portland, Me.
And over five hundred more Religious and Temperance papers.

Pittsford, Mass., Sept. 22th, 1878.

Sirs—I have taken Hop Bitters and recommend them to others, as I found them very beneficial.
Rev. J. W. TULLER.
Key's Women's Christian Temperance Union.

A MEDICINE, NOT A DRINK.

High Authority.
Hop Bitters is not, in any sense, an alcoholic beverage or liquor, and could not be sold, for use, except by persons desirous of obtaining medicinal Bitters.
JOHN B. HALL,
U. S. Com' Internal Rev.

Washington, D. C., Sept. 4th, 1879.

Sir—Why don't you get a certificate from Col. W. H. W., of Baltimore, showing how he cured himself of the disease of the kidneys by the help of Hop Bitters? It is a wonderful case. He is well known in Rochester, N. Y., by all the drinking people there. He is known in this city, Cincinnati, New Orleans, New York; in fact, all over the country. He has spent thousands of dollars for cure. I honestly believe his card would be worth thousands of dollars to you in this city and Baltimore alone, and make thousands of sober men by inducing the use of your Bitters.
J. A. W.

Prejudice Kills.

"Eleven years ago my daughter suffered on a bed of misery under the care of several of the best physicians, who gave her disease various names but no relief, and now she is restored to us in good health by Hop Bitters, that she had needed at two years before. Hop Bitters is a truly noble and praiseworthy medicine, and I take great pleasure in making them known. Rev. JOHN H. HALL, Editor *Hop Bitters*, Atton, N. Y.

Milton, Ill., Feb. 10th, 1880.

Having used Hop Bitters, the so-called remedy for debility, nervousness, indigestion, etc., I have no hesitation in saying that it is indeed an excellent medicine, and recommended it to any one as a truly noble medicine.

I decided to insert your advertisement of Hop Bitters last year, because I then thought they might not be known of the cause of Temperance, but find that they are, and a very valuable medicine, myself and wife having been greatly benefited by them, and I take great pleasure in making them known. Rev. JOHN H. HALL, Editor *Hop Bitters*, Atton, N. Y.

Script. N. Y., Dec. 1st, 1879.
I am the Pastor of the Baptist church here and an educated physician. I am not in practice, but am a very able physician, and advise in many cases. Over a year ago I recommended your Hop Bitters to my invalid wife, who has been under medical treatment of Albany's best physicians several years. She has been greatly benefited and still is, and I believe she will become thoroughly cured of her various complicated diseases by their use. We both recommend them to our friends, many of whom have also been cured of their various ailments by them.
Rev. H. H. WARREN.

Cured of Drinking.

"A young friend of mine was cured of an insatiable thirst for liquor that had so perverted his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It alleviated all that burning thirst; took away the appetite for liquor; made his nerves steady, and he had remained a sober and steady man for more than two years, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it."—From a leading N. Y. Official, Chicago, Ill.

Wanted for Clergymen.

"I believe it to be all wrong, and even wicked for clergymen or other public men to be doing giving testimonials to such doctors or vile stuff called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, Amily believing they have as great a family use. I will not be without it."
Washington, D. C.

A good Baptist clergyman of Bergen, N. Y., a devoted temperance man, suffered with kidney trouble, and was almost blind, and in distress over two years after he was advised that Hop Bitters would cure him, he was cured and he is now a healthy man, and he is a great advocate of Hop Bitters. Since his cure he says none need fear that he will be a drunkard.

My wife and daughter were made healthy by the use of Hop Bitters and I recommend them to my people.—*Methodist Clergyman, Meriden, N. Y.*
I had several attacks of Gravel and Kidney Trouble; was unable to get any medicine or doctor to cure me until I used Hop Bitters and they cured me in a short time. A distinguished lawyer and temperance center of Wrentham, Mass., N. Y.

RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE

VOTED TO
SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth bears no dash, knows no no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVIII.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, APRIL 17, 1880.

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SPIRITUALISM IN THE 18TH CENTURY.

An Interesting Chapter from the Life of Thomas Say.

BY J. O. JACKSON.

To the Editor of the Religio-Philosophical Journal.

Once upon a time, as the story books have it, I picked up from the floor of an out-of-the-way railroad station in the great valley of Chester county, Pa., a small dilapidated and dog-eared volume. Casting about for some source of amusement to while away an hour of waiting for a train into Philadelphia, this little page arrested my attention: "A Short Compilation of the Extraordinary Life and Writings of Thomas Say; in Which is Faithfully Copied from the Original Manuscript the Uncommon Vision Which He Had When a Young Man. By his Son."

Upon glancing at the pages it at once appeared that I had struck a prize. Speaking to the woman who kept the station, she mentioned that the book had come from a Quaker family in the vicinity, and had been used as a plaything by her children. I immediately bargained for the wretched pocketed it with all the suppressed glee of "Jonathan Oldbuck of Monk Barns," when he secured a rare old volume. I have never as yet seen another copy, though doubtless there are many preserved in the Quaker libraries, for I have heard of one or two others. It was probably never considered quite canonical amongst the Friends, as the son remarks in his preface of "believing it proper on my part to publish it in the form in which it was left by him, unimpaired by any one." Thank him for his good sense. Believing the accounts contained in the book may be new and entertaining to your readers, I have herein transcribed a part of its contents.

To illustrate the character of Thomas Say, the following several extracts from his son's biographical sketch, are made:

"He was born in the city of Philadelphia, on the 16th, 1700." "His grandfather and his mother came from England with William Penn." "He was exceedingly attentive to business and a pattern of sobriety to his day and generation." "He was remarkable for being executor to many estates and guardian to a number of orphan children to whom he was a faithful steward." "Was a zealous promoter and supporter of schools for the instruction of youth, black as well as white." "Was, for several years, one of the committee appointed by the society of friends, to attend the school for the instruction of blacks, which was under their direction, and of which board he also acted as treasurer." "Was likewise, for several years, one of the managers of the Home of Employment." "Also one of the committee appointed to the care of the French neutrals, who flew to this city for refuge from Nova Scotia, about the year 1757; and although they had small pocks among them, he maintained his post with fidelity, and thereby was so unfortunate as to cause the loss of a daughter by that formidable complaint." [These refugees are probably the same as those upon whose history Longfellow bases his "Evangeline."] "He had a natural talent for medicine, and therefore, after he had acquired a small capital he commenced apothecary and chemist." "If it is possible for any one to cure by the power of sympathy he appeared to possess that art in an eminent degree; for there are a number of well attested cases of wens being removed, and indolent tumors dispersed in the glands of the human body, by stroking his hands over them a few times; and however this may be ridiculed by some, it is nevertheless a fact, which a number of living testimonies can be produced to prove."

(N. B. It just occurs to your compiler what a pity it was that the doctors had no law in those days to protect them against such "quackery.")

There was a circumstance which occurred

a few years before his death, of so extraordinary a nature, and which stands so well attested as not to admit of any doubt." "Of a young woman, who lived a considerable distance from Philadelphia." "She had been for some time severely afflicted with epileptic fits, and dreamed one night that a person appeared to her and informed her that if she would go to the city and make application to a man by the name of Thomas Say, she should be cured by such medicine as he would prescribe for her, and that she could not be cured in any other way." "Although the impression was deeply made and dwelled lively upon her mind, yet she treated it only as a common dream, and paid but little attention to it; but some time after the same person appeared to her again, desiring to know why she had slighted his advice to her? She told him that she had no way to go to the city, neither did she know the road, as she had never been there, and also that she was unacquainted with the man; he then, she thought, retired, and in a short time returned with two horses, one of which she mounted and he the other, when they rode together to the city. He then accompanied her to the house, and showed her the very man."

"The next morning she communicated her dreams to some of her friends; upon which a young man was provided, who came with two horses that looked like those she had dreamed of. She mounted the one that she thought, in her sleep, she had rode, and he the other; and as they went forward, she anticipated a description of the whole road. Upon their arrival she recognized the house and upon coming in they saw me" (the son that was author of the biography) "when she said 'that is not the man.' They then asked for Thomas Say, who being up stairs I called him down, and upon his appearance she exclaimed: 'This is the man who can cure me.' She then related in my presence, all the particulars of her remarkable dreams. He accordingly had some medicines put up for her, which, I was informed, she took and was fully and perfectly restored to health."

(N. B. Again how the poor professionals must have suffered from such quackery.)

"He was remarkable for continuing through his whole life, in full possession of his mental faculties" and died at about 87 years of age.

The above are the only extracts I will make from the son's quaint memorial account of his father. Your readers may each one make his own estimate of the value of the accounts therein contained as compared with our more modern illustrations of spiritual philosophy. They seem to me specially valuable as occurring so spontaneously and yet evidently belonging generically and with full family relationship to phenomena of the present day.

The following extracts are given *verbatim et literaliter* from the writings of Thomas Say himself, "faithfully copied from the original manuscript," and published by the son in the volume aforesaid; concerning these simple narrations we feel like insisting that their truth depends upon no light testimony. The biographical sketch above extracted from, amply indicates a man of sterling integrity combined with much intelligence and strength of character. What Thomas Say says he saw, we may at least rest satisfied he believed he saw.

About the year 1725 he had a severe illness. "On the ninth day, between the hours of four and five, I fell (he says) into a trance and so continued" about twelve hours. "After my departure from the body (for I left the body) my father, and mother and others who watched me, could not find any remains of life." The doctor when called said: "I believe he is so far gone that I think he will never open his eyes again." "I think they told me when I returned into the body." "My father and mother inquired how it had been with me?" "I thought I had been dead and going to heaven; and after I left the body, I heard as it were the voices of men, women and children singing songs of praises unto the Lord God and the Lamb without intermission, which ravished my soul and threw me into transports of joy. My soul was also delighted with the most beautiful greens (i. e., vegetation) which appeared to me on every side, and such as never were seen in this world; through these I passed, being all clothed in white, and in my full shape, without the least D I M I N U T I O N of parts. As I passed along towards a higher state of bliss, I cast my eyes upon the earth, which I saw plainly, and I beheld three men (whom I knew) die. Two of them were white men, one of whom entered into rest, and the other was cast off. There appeared a beautiful transparent gate opened; and as I and the one that entered into rest, came up to it, he stepped in; but as I was stepping in I stepped into the body.

"When I recovered from my trance I mentioned both their names, at the same time telling how I saw them die, and which of them entered into rest, and which did not. I said to my mother, O that I had made one step further; then I should not have come back again. After I told them what I had to say, I desired them to say no more to me, for I still heard the melodious songs of praise; and while I heard them I felt no pain; but when they went from me the pain in my side returned again, for which I was glad, hoping every stitch would take me off, and longing for my final change. After I told them of the death of the three

*Method used in the book for emphasis.

men they sent to see if it was so, and when the messenger returned he told them they were all dead and died in the rooms, etc., as I told them; upon hearing I fell into tears and said, O Lord, I wish thou hadst kept me, and sent him back that was in pain; after which I soon recovered from my sickness. The third man that died was a negro belonging to the widow Kearny, whom I saw in the brick kitchen, and when they were laying him on a board his head fell out of their hands, when about six inches off the board; which I saw plainly, with the other circumstances of his being laid out, etc., for N. B. the walls were no hindrance to my sight. Though the negro's body was black, yet the soul was clothed in white, which filled me with greater joy than before, as it appeared to me a token of his acceptance."

"Though I was filled with joy upon seeing the negro on his way to happiness, yet I was not permitted to see him fully enter into rest; but just as I thought myself about to enter into rest, I came into the body again."

"Some time after my recovery the mistress of the negro man sent for me, and inquired whether I thought the departed spirits knew one another? I answered in the affirmative, and told her that I saw her man die while I was a corpse. She then asked me, where did he die? I told her in her brick kitchen between the jamb of the chimney and the wall, and when they took him off the bed to lay him on the board his head slipped out of their hands; she then said so it did; and asked me, if I could tell her where they laid him. I informed her that they laid him between the back door and the street door; she said she did not remember any thing of that; but I told her he laid there whilst they swept under the window where he was afterwards placed; she then said she remembered it was so."

"These men, upon inquiry, were found to die at the very time I saw them, and all the circumstances of their death were found to be as I related them." "They appeared each in a complete body, which I take to be the spiritual body, separated from the earthly sinful body. They were all clothed; the negro and the person who entered into rest, in white, and the other who was cast off, had his garment somewhat white, but spotted."

"I saw also the body in which each lived when upon earth, and also how they were laid out; but my own (fleshy) body I did not see. The reason why I neither saw my own body, nor entered fully into rest, I take to be this: that my soul was not quite separated from my body, as the others were; though it was so far separated as to see those things, and to hear the songs of praise before mentioned."

Now Mr. Editor and friendly readers, what shall we make of this simple narrative, with which I have probably somewhat taxed your patience?

It has always struck me as rather peculiarly valuable; so quaint, so simple, yet so carefully and honestly stated. Perhaps it may not seem as much so to others, yet I would like to suggest some special points that appear in it. The correct perception of the death of those three men, with the accompanying unimportant incidents attending their "laying out," would seem to prove, not only the reality of the clairvoyant or spiritual sight with which he was endowed, but also to furnish the strongest presumptive evidence that the spiritual bodies, the "beautiful greens" and "transparent gate" that he simultaneously saw, were also true objective perceptions of existing realities.

Several of the points stated are emphasized in a peculiar manner to indicate his surprise at what was witnessed and he is thereby relieved of the imputations so often cast up of subjective vision of preconceived pictures or ideas. It is not difficult to imagine that his idea of attaining heaven was best expressed by the words "entering into rest," or that whatever songs of joyous harmony he might have heard would very naturally have been construed only into rendering praise to the "Lord God and the Lamb," in accordance with the ideas of his age, and the expression of John the Revelator; but when it comes to the evidently unexpected facts that he was "in his full shape, without the least diminution of parts," that the other three appeared "each in a complete body," and that "the walls were no hindrance to my sight," we can but esteem them as valuable statements in evidence.

How beautifully, too, do his experiences indicate the truth of Whittier's lines:

"The sphere of the spiritual powers,
Lapland on this world of ours;
And very near about the line
Are the realms of spiritual warriors."

Do they not, in the truthful narrative of this upright man, almost come to be spiritual "mysteries" and to become natural, lawful and momentarily interesting facts in the philosophy of life and being? Mark how the real man, the sentient soul, vibrated back and forth on border land between the earthly and the heavenly kingdom; how, while he heard the melodious songs he felt no pain, "but when they went from me the pains returned again."

For my part, even were there not cumulative evidence yet more powerful, I can hardly conceive how any healthfully constituted mind can peruse the account of Thomas Say without becoming satisfied of the dual nature of man, and of his natural birth rights to a higher life.

Anniversary Celebration of the Natal Day of Modern Spiritualism by the First Association of Spiritualists of Philadelphia.

BY HELEN MAR.

As Time in its ever unceasing march, unrolls the leaflets of creative force and energy, and presents the springtime with its fair promises of future fragrance and beauty in the floral kingdom; the harvests of ripening grain in summer; the fulfillment of nature's harmonious laws in the luscious fruits of Autumn, and the rest, recuperation, and segregation of vitalizing forces during the quiet sleep of the winter time; so do we find that the sequence of unfolding points with unerring certainty to the returning natal days of all great events in human history. The political arena has its fourth of July; its anniversaries of battles fought in the interests of a national freedom; and its birthday of a Washington which is celebrated as a national holiday. Christianity has its Christmas in commemoration of the birth of its Lord and Savior, its God. It has its Easter and its Good Friday that are hallowed by the associations of time and the sweet halo of superstition and mysticism by which they have been enshrouded for many hundreds of years. Spiritualism, too, has its natal day, and although not yet has this, the 31st day of March, become a national holiday, yet methinks no other natal day in the annals of human history is celebrated by so many different nationalities of people as the birthday of Modern Spiritualism. In fact I know of no civilized people upon the globe who do not recognize the grand and beneficent truth born to humanity upon this day, thirty-two years ago, in the little hamlet of Hydeville, in New York.

The birth of a Jesus as a savior of the race, sinks into insignificance by the side of this young action of the household of immortal truth, and as a savior of the race his achievements pale and shrink into nothingness when compared with the giant strides of this young child whose natal day we celebrate in this goodly city.

Our hall, although not filled, presented a goodly number of zealous and intelligent Spiritualists in attendance, and although the exercises were merely preliminary, as our annual celebration which was to be held the Sunday following or upon the 4th day of April, they were very pleasant. The meetings were conferences or spiritual love feasts, and the experiences of many as given were very interesting. They were presided over by Mr. Joseph Wood, whose genial soul and sympathetic nature ever answer for a responsive harmony to all calls from spirits still incarnate in the flesh, as well as the sweet communings from spirits arisen and invisible. The speakers were earnest, zealous and faithful adherents to the cause espoused. Mr. Champion, President of the First Association, gave a brief statement of the first recognition of an established and intelligent communication opened between the world visible and the world invisible, and he read extracts from many eminent divines and christian commentators, who virtually acknowledge the truth of the principles forming the basic foundation upon which we as a people are building and which have become to us demonstrated, palpable, and indisputable facts.

Mrs. Maria M. King, whose writings are so well known that she needs no comments from the pen of so late a fledgeling as myself, to assure the world of the sweet words of love and gratitude expressed by her for the benefits bestowed through the gift of mediumship. Mrs. Chandler, President of the Moral Educational Society of this city (which by the way is permeating and leaving a class of society that Spiritualism at present can not reach with its reformatory measures; and who is also an eminent writer, spoke with zeal of the earnestness with which we as representatives of so divine a philosophy should work; not to make proselytes, but to elevate, refine, and purify the human race, by a superinducement of greater degrees of refinement in the magnetic and electric forces emanating and being thrown off from all individuals, and which if poisonous, generates disease; and if pure acts as a healing and curative power, and preventive of disease as well. But time and space forbids my giving a synopsis of all that was said by the many speakers. Mrs. Champion referred to the success that had attended the efforts of the members of the Ladies Aid Society, who have only been banded together during the short space of six months, and who at their last meeting had resolved to appropriate money for the formation of a long needed library and lyceum. She was followed by Mrs. Danforth, Damm Y. Kilgore and others, who one and all approved and applauded the efforts of the ladies to do a more practical work than they have been engaged in for some time past.

In the afternoon a much larger audience convened, and the speaking was characteristic of what is usually heard at all spiritual conferences. All seemed hopeful for a more rapid and marked progression for our cause in the immediate future.

In the evening followed a sociable given by the Ladies Aid Society. There were present about four hundred persons. The sweet music served to keep the merry dancers tripping in merriest glee the light fantastic toe, and although some complained that they possessed one Quaker foot and could not dance, yet there was no trouble in

keeping up the interest until the great city bell (which by the way was a private donation to the city by one of our large souled Spiritualists, Mr. Seybert, in 1876, our centennial year) tolled twelve ominous strokes and called their attention to the fact that all fools days was upon them, and the wee small hours of the night rendering street car travel uncertain and pedestrianism unpleasant and unsafe. The refreshment table fairly groaned and creaked beneath its weight of luscious fruits, its rich and tempting cakes and smoking coffee. All seemed happy and perfect order and harmony prevailed.

Sunday, April 4th. To-day we more fully realized our hopes and desires in celebrating the day so dear to all Spiritualists. At an early hour the event was marked by the arrival at the hall of large quantities of flowers, the fulfillment of nature's dream prophecies, whose fragrance waited upon every breath, filled with a holy inspiration all souls, and shed over all a sweet incense that fell like a baptism from elysian courts above. Flowers of every hue artistically woven into letters and figures, beautifully arranged in hanging baskets and bouquets, and growing in their own native soil formed a graceful parapet around the edge of the rostrum, and a beautiful pyramid in front. A white fleecy drapeary festooned with artistic skill and knotted with gay ribbons, formed an effective back ground for the beautiful flowers that looked down so amiably upon us from every nook and corner.

A profusion of national flags and emblems rendered our hall a gay and festive scene. The beauty everywhere displayed sent a thrill through every fibre of the soul life, a feeling akin to a holy ecstasy and sublimity like sweet baptism from fountains of infinite love and adoration.

The exercises of the day commenced at 9.30. The conference was presided over by Mr. Wood. Among the speakers so eloquent in their gratitude to the powers that enabled them to hold sweet converse with loved ones gone before, were those whose tottering footsteps, silvery hair, and tremulous voices told only too truly that the harvest was near at hand, that the gleaner would soon tap at their thresholds to gather the ripened sheaves for transplanting into a more genial soil. The flush of matured manhood, with its powerful agency for good or evil, the clinging vines that so tenderly caress and many times in the experiences of life, are found supporting and maintaining sturdy oaks, were also represented and gave their testimony in favor of the beautiful truth, the birth of which we to-day commemorate.

Although Spiritualism has conferred inestimable benefits upon humanity, although it, of itself, is the embodiment of divine love and harmony, revealing the sequence of an infinite law through an adaptation and application of the occult forces of nature, yet when listening to the theories advanced we are led to conclude that it needs a purification, but the trouble lies in the peculiar organism of men that many times debar them from seeing and adapting its purest and best teachings. This diversity is what makes up the cosmopolitan constituency of this people and which marks so distinctly the individuality that characterizes self-reliance, self-examination and the use of individual faculties in lieu of a subservience to specific rules and formulas, dogmas and creeds, as was the result when we were representatives of the good old orthodox churches.

As the imprisoned bird flutters and beats its tiny wings against the bars of its prison house, so does the fettered soul of humanity ever rebel against arbitrary authority upon all matters, or all subjects pertaining to an intuitive conviction of right and duty. Like a bird long deprived of its freedom, it knows not the use of its airy pinions but falls to the ground, the long fettered soul when freed from cruel bondage knows not what use to make of its freedom, but snatches at every straw that can afford it even the least anchorage or hope of consolation.

We have ever asserted that every man's opinions or ideas are just expressions of the degree of unfoldment of the spiritual nature, a just measure of their capacities as thinking, reasoning beings, therefore we must accord to all the award that justice demands, namely, that of giving expression to their best thoughts, and highest convictions of right and duty.

After the close of the conference and the singing of an anniversary hymn the regular Sunday exercises were in order. We were favored with the presence of several thoroughly logical and gifted speakers, Mrs. Sarah Byrnes, who has been doing a faithful work for the First Association for the past six weeks, Cephas B. Lyon and Ed. S. Wheeler, who are too well known by Spiritualists everywhere to need eulogies from anyone.

Mr. H. B. Champion gave a brief synopsis of the progress and results from the labors of the society since he has had a knowledge of its workings, which were of a very satisfactory and encouraging character. The only exception being an indebtedness of \$100, arising from expenditures necessary to place the society upon a secure and permanent basis before the world in a local aspect as well as to give it a more prosperous financial status, but the earnest appeal of the chairman was so nobly responded to, that the old indebtedness was liquidated and a small fund left for future needs.

Continued on Eighth Page.

The Children's Progressive Lyceum.

BY WILLIAM EMMETTE COLEMAN.

"A child is the repository of infinite possibilities."
—A. J. Davis.

"Nature knows no pause in progress and development, and attaches her course on all inclines."
—Goethe.

"Sublime Philosophy!"
Thus art the patriarchs' ladder, reaching heaven,
And bright with beckoning angels; but alas!
We see like the patriarchs, but in dream,
By the first step, dull stumbling on the earth.
—Bulwer Lytton.

I was pleased to see, in a late JOURNAL, the correction by A. J. Davis of the statement that he had pronounced the Children's Progressive Lyceum a failure; feeling well assured, when I read it, that Mr. Bowen must have misunderstood Mr. Davis. As Mr. Davis has clearly pointed out, it is not that the lyceum as a system is a failure; but it is the nature of the material with which it has had to operate, in its practical workings, that has been largely the potential cause of its decadence and virtual non-success. The central ideas upon which the lyceum is based have failed of an intelligent comprehension and effective utilization by the great mass of Spiritualists; and, in the present state of the spiritual movement, such must almost inevitably have been the outcome. Spiritualists as a rule (though there are many noble exceptions), are phenomenalists, rather than philosophical students;—have their hopes and aspirations largely centered in the realm of external phenomena, rather than in an intelligent seeking after a due comprehension of nature's immutable principles, as manifested in the ever-varying yet ever-constant phenomena of the objective world of forms and forces, material and physical.

Phenomena are valuable, very valuable, and they should never be discarded or ignored. Phenomena are, universally, the exemplification of principles, and principles are an embodiment of the laws or modes of action of phenomena; the two are inseparably conjoined, and the wise student of nature will pay heedful attention to the lessons obtainable from a careful study of each of these great departments of Universal Being. (The term phenomena is here employed in its fullest and most comprehensive sense). To seek the curious and the bizarre in the phenomena realm as mere vehicles for the gratification of the wondering propensity, without, at the same time, giving most consideration to the significance of the principles underlying the "signs and wonders" witnessed, we regret to say, too often characterizes many worthy Spiritualists. A Spiritualist largely made up of adherents of this character can scarcely be expected to have a very profound insight into the residuary principles of a system like that of the lyceum,—a system having an intellectual rather than a phenomenal basis.

The wonder-seekers in Spiritualism are like the "horse-leech's" daughters, crying, "give, give!" all the time; they require change, variety, and the "marvels" (à la Terre Haute and others), which they continually look to see. Not content with witnessing, it may be, convincing exhibitions of spirit power for a few times, sufficient to establish their belief or knowledge of the existence of supernatural realities, and then endeavoring to obtain therefrom useful lessons in the domains of psychology and ethics,—instead of practically applying the truths thus gathered into measures looking to the upbuilding of their own characters and the improvement of the world socially, intellectually, and morally,—they continue to run after phenomena of all shapes and characters, genuine and spurious, those coming through honest mediums anxious to advance the truths, and those emanating from the vilest tricksters devoid alike of conscience and self-respect. Such lovers of the marvelous, of course, can not tie them down to the humdrum monotony of continuous lyceum sessions. Novelty is their daily want; something startling, strange, and queer, is their incessant cry,—something not requiring any particular mental exertion on their part, but simply the open-mouthed reception, without thought or discrimination, of whatever presents itself to their mystery-haunted gaze.

For a lyceum to succeed requires earnest, soulful work; requires the co-operation, with heart and hand (and purse), of a number of sturdy workers, fully alive to the demands of the system, and competent to successfully actualize those demands in the practical operations of the school. Some minds of this character may be found doubtless, in every spiritual community; but a few can not do the work for all. All Spiritualists should be sufficiently interested in the rescue of their children (and not only their own, but those of all humanity), from the thralldom of the old-time superstitions and degrading dogmas of the churches, and in the successful implanting, in their hearts and consciences, of those precious seeds of purity in morals and nobleness of character, the blossoming of which into full fruitage in their daily walk constitutes the "one thing needful." In this world,—every Spiritualist should be sufficiently interested in the mental and moral character of the children to be capable of at least devoting an hour or two one day in seven to the good work of the lyceum; but, though this is their paramount duty, how few there be who seem to realize it.

So, as long as phenomenal Spiritualism prevails, to the exclusion of a sound philosophical Spiritualism, so long will the lyceum languish, droop, and die. In the nature of things it can not be otherwise. A system of endeavor, founded upon certain primary philosophical principles, said principles constituting, as it were, the life-essence of the system, can not be successfully outwrought by those having a dim, confused appreciation and comprehension of those principles; and until the Spiritualists in general can attain to a definite grasp, not only of the importance but of the significance of that fundamental basis upon which the lyceum rests, it will be useless to expect any very signal success in the way of lyceum culture.

The lyceum movement is unquestionably one of the most important elements of the spiritual dispensation, and so regarded, I have ever taken a deep interest in it. In fact, my first contribution to a spiritual paper, some thirteen years ago, was an article in advocacy of the establishment of Progressive Lyceums in various sections of the country. Some months since, Bro. Lee, one of the lyceum's staunchest friends, in a JOURNAL article, urged a revival of interest in the lyceum cause, and suggested that I among others, might say a good word in furtherance of that laudable object. In the present discordant and dissatisfied condition of Spiritualism, I felt that I could accomplish but little in that regard; and, as matters now stand, I see but scant prospect of an improvement in the temper and atti-

tude of a large proportion of the Spiritualists of America, vying with each other, as many of them are, in their advocacy of absurdity and folly, and in their scurrilous denunciation of those laboring for the establishment in our ranks of honesty, purity, and integrity, coupled with sound judgment and discriminating common sense. Much, very much, do I regret this. I should rejoice to see the Spiritualists heartily united in support of this great educational enterprise, born from the Summer-land upon our earth, with A. J. Davis as its inspired *accoucheur*; and I do hope that the Spiritualists everywhere may be aroused to the importance of fostering it in their midst, and not suffer it to die of indifference and neglect.

The friends of the lyceum should not despair "as those without hope." The eternal principles constituting its groundwork and substantial basis can never die. Though for a time obscured in this busy, struggling, transitional epoch in spiritual and theological unfoldment, yet, in the fullness of time, reburnished and radiant with immortal glory, they will emerge from the dark clouds of non-appreciation, non-comprehension, and unconcern now enveloping them into the full blaze of cordial approval, adequate comprehension, and deep, abiding interest; to be embodied and utilized then, if never before, in the building up of a method of instruction here below, akin in outline and integral character to that in successful operation, through long ages, upon the sylvan slopes and ever-vernal meadows of the Isles of the Blest,—the children's paradise in the better land above! Presidio of San Francisco, Cal.

LETTER FROM MRS. E. L. HAXON.

Materialization—Views of Mr. Kiddle—The Murderer Exposed—Prospective Materialization, etc.

To the Editor of the Religio-Philosophical Journal:

Every day for some weeks past I would say mentally, "I will write to the JOURNAL, and say a few words in regard to Mr. Jackson's review of my last letter to you," but, alas, alas! I let my firm resolves look down upon my slumbering acts, and so waited until I found myself again in the quiet of Belvidere.

I so entirely agree with Mr. Jackson, that I scarcely see what there is for me to say. He is less poetic, but more practical than I am; yet he thinks "indiscriminate consultation of spirits more an evil than good," and I shall less regret the publication of my letter, since it called from him a communication containing his own views in language so entirely in consonance with my own that I will imitate the man who wrote the Lord's prayer, and called it on the bed post, then each cold night, when comfortably tucked away in bed, nodded his head toward his written prayer, saying only, "Lord them's sentiments." As for "my man of fine attainments," I reiterate it, and can only say with him, "Charming as Spiritualism is in many things, to some minds it is dangerous food, and tends to weaken and stultify instead of blessing and cheering."

So many and varied are the phases of this philosophy, that one stands dumb before it. Materialization is now the one phase that excites most attention, and needs the strictest care. I heard Henry Kiddle state facts concerning this phase, that stamps it true, or else we must deny his ability to see, weigh evidence, or speak the truth, for he asserted that he had been in the cabinet with both medium and spirit, and had seen the latter slowly fade away before his eyes. He gave at least seven or eight facts fully as important as the above. I have often asserted that the power which for years had made itself distinctly felt by me in the close tangible clasp of a human hand, though unseen by me, could by some law or by some fully developed clairvoyance, be seen. I have never had a fair opportunity to investigate this phase of Spiritualism, but I deem it a very unsafe thing for Christians to deny it, as on such evidence their bible is founded, and if such facts be swept from its pages, the book is worthless.

Many good Spiritualists assert that it is some tricky spirit who frequently communicates through mediums, and that this will account for the half-truth that one sometimes gets; as the guide, or "demon," as Socrates called it, can, see our mental condition in a measure and read much that is passing in one's mind. It has always seemed very strange to me, that a medium can give communications to all that come at a dollar a head.

I remember a man who was a faithful believer in Spiritualism, and who on dying promised his wife he would certainly return and help her. Year after year went by, and he did not in any way ever communicate; though she went to several mediums. Nine years after his death, from a wild far-off place in Texas, came a poorly spelled, badly written letter saying that the writer was a medium, and this communication had been given her:

"My dear wife, for nine years I have striven to reach you, and failed to find any one that I could control, until now. Write to [naming the town and the man in this communication] and you will find that part of a section of land can be obtained by some legal process; it is valuable. He will attend to it for you. It was some business transaction of my father that secured it. Your children are the heirs."

This letter was signed by his full name; the statement given proved true. This would go to prove that certain individuals can, while others can not, control mediums.

I have heard a famous medium say that her guide could tell her any person's name that came to her, or any thing concerning them that she desired to know, but that she often refused to do so, declaring that it was dishonorable. On one occasion a man went to her with a paper folded up, and sealed. He declared that the whole thing was a humbug, and unless she could tell what was in the paper, and give his name (which he of course had not given) she would be denounced by him as a fraud. She lifted as usual, placing her slate under the table, when instantly it would be thrown violently out. There seemed a contest of some sort going on. The man rose from the table, and going near the fire place, turned to her, and sneered in the most triumphant manner at her failure, not only to give his name, or guess at the contents of the paper.

A loud rap on the table came and she put the slate under it, and these words were written by her guide:

"Your name, sir, is [full name given]. That paper has in it the name [full name given], whom you murdered seven years ago in [town, county and State given], and whose death was attributed to suicide. He tried to write this himself. Your spirit friends prevented him. They can't prevent me from protecting my medium."

The man left, swearing that all was false, but refused to show what was in the paper. Subsequent inquiry revealed the facts as given by this spirit.

I heard a man state a few days since, that the reported appearances of living men's spirits at the materializing circles, were the "Diakhs" masquerading in imitation of such parties; so on almost comes to the conclusion that the more you know, the more you don't know. I am disposed to think that much of what is called materialization, is really the spirit of the medium himself, and that we play fantastic tricks ourselves unconsciously.

I am credibly informed that a lady in Boston expects soon to start out giving materializing sances in broad day light without cabinet, the medium in full view; one's own spirit friends walk, talk and laugh with living ones. When this woman expects to begin her journey I know not, but the lady herself told my informant. I am afraid it is too good news to be true, so I shall not state the names of the party. It was a new name to me, but is familiar in her own town, and she has long been a successful and respected medium there, and entertained some of the scholars that went from the New York Lyceum, on an excursion as guests of the Boston Lyceum.

My most earnest efforts have been given lately to the "Woman's Cause." I look on Spiritualism as the most liberalizing of all things, and even if I did not endorse it with my entire belief, I would use it as a means to an end. I have never seen a man who was a true Spiritualist, and investigated with fairness, that did not soon get his ideas clear on the great question, concerning woman's freedom. Many of the women's suffragists are terribly afraid to hint that they are Spiritualists, for fear of injuring their cause, and half the time they are hiding from each other. I went with Mrs. Blake and Mrs. Bloum to Albany, in this cause, which, in passing, I will say was a triumph throughout for the women of New York, as these two representatives were well received, and had splendid mass meetings of women, despite a driving snow-storm. The day after they addressed the Judiciary Committee in the general assembly, the house was crowded. Gov. Cornell and Lett. Gov. Hoskins were in the audience, and many of the first people of the city, besides the unusually large attendance of senators and members. I followed Mrs. Bloum in an address of thirty minutes. Both Mrs. Blake and Bloum are fine speakers, and if having our heart in our work counts, we will certainly win, for "Right is with us; victory with right and God with victory."

It was when coming home from Albany that I had as fine an illustration of my statement that Spiritualists are frequently keeping their belief from one of their own persuasion. A charming woman was anxious to see the beautiful river, so I gave her my seat next the window. We talked on the woman question, conversing for some time. I said at last, "I think that Spiritualism, by its lecturers going everywhere, has done much to liberalize the minds of people. I am a believer in the philosophy that has demonstrated the immortality of the soul."

"Oh, I am so glad of it. I am, too," she cried impulsively, and then we had a bond of sympathy between us, that was strong indeed. Our next two hours' ride was spent in discussing the wonderful and soul-cheering facts, that rob death of all terrors, and render this life trials easy to bear, though knowing that the discipline of this plane, is needed, and that its pain and loss are only the schooling for eternity.

Before closing I wish to state that women are eligible as census enumerators, and some will be appointed. I guess few women will find this out for newspapers as a general thing ignore the fact, and the taking of the census is generally used to help the political canvass, in an indirect way, and as women are not voters their chance is not flattering, though Gen. Walker has agreed to appoint women. The time begins in June; the pay is good, and women are as well fitted for the task as men. Correctness in figures, active habits and good penmanship, are the recommendations, and of course the women must be virtuous. I don't think they would employ a virtuous man, any way he could fix it up to establish such a character.

Belvidere, New Jersey.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

(Continued from last Number.)

HISTORICAL.

It was about the first of October, 1854, that I gave up my Harmony Hall position, having transferred the same to a person who, besides being an earnest Spiritualist, was actually interested in socialistic reform.

The main reason for my giving up was that the work had proved too hard for me, and I had become much reduced in my general health-condition in consequence. The great call for conversational effort, was especially hard upon me; but more exhausting still was the constant drain of my magnetic forces in consequence of my frequent contact with the spheres of partially developed mediums who not only drew through me from the spirit source, but also from me, it being a necessity of my condition that I constantly imparted more than I received. It had now become quite apparent to my own impressionable perceptions, as well as from direct communication with my best friends and helpers in the spirit-life, that I must, at least for a while break entirely away from mediums and circles, and throw myself into the external, material life. Hence it was that I was in a measure compelled to surrender my interesting and important position.

THE NEW ENGLAND SPIRITUAL ASSOCIATION.

It was at about this time that active steps were taken to organize a movement broad enough to include all Spiritualists, in every stage of their investigations. This was simply an organization for the purpose of a better understanding, and a wider extension of the facts and phenomena of Spiritualism.

It was clearly seen by the more intelligent of the believers, that to attempt an organization upon the basis of an agreement in general belief, among a class of independent thinkers as were most Spiritualists, could result in nothing but a deserved failure. Hence the most simple and definite statement possible was embodied in the constitution, in the following language:

"SECTION I. The name of this society shall be The New England Spiritualists' Association."

"SEC. II. Its objects shall be the diffusion of the knowledge of the phenomena and principles of Spiritualism."

Allen Putnam of Roxbury was elected President, and there was a large list of other officers, including not only the names of prominent and well known Spiritualists, but also of several men of public note who, though believers, had not been heretofore generally known as such.

My own especial connection with this society was that of the active business agent, a position which I continued to occupy, until in the following spring, I departed for the West, for my temporary self-banishment from a spiritual to a mundane life.

The first prominent move of our association was to issue a stirring address from which I quote as follows:

"CITIZENS OF NEW ENGLAND:—It is computed that nearly two millions of people in our nation, together with thousands in other lands, are already believers in Spiritualism. No less than twelve or fourteen periodicals are devoted to the publication of its phenomena, and the dissemination of its principles. Nearly each succeeding week brings through the press, some new books treating exclusively upon this subject. Every day, and much more than daily, lectures upon Spiritualism are given in the presence of audiences quite respectable as to both numbers and character. Circles are held by day and by night, in nearly every city, town and village throughout our country."

"Belief that spirits speak intelligibly to man, is already working widely and deeply; it is fast gaining power for good or evil. It asks, and may well claim attention from every considerate mind. It is in our midst; it is at work among us. Is it a friend, or is it a foe to man? Examine it; try it; learn its nature; learn its purposes; learn its effects; and when well informed, answer the questions, and shape your treatment of the subject. Such is the call to every influential mind.... We who now unite to form an association, are firmly persuaded that the spirits of the departed come to us; that they write and speak for our instruction and improvement. We believe that they work in harmony with God's universal laws; in harmony with his kind designs; and that in lending our aid to this cause, we are co-workers with the all-merciful one and with his good angels.... Calmly but firmly would we put ourselves in readiness to help extend a faith that opens the doors of immortality to the skeptic; that gives new life and strength to the believer; that sees departed friends stretching down the helping hand to bear us onward and upward to plains of clearer light and higher joy—and it is in such a work, men and women of New England, that we ask your co-operation."

This will suffice to show the general character and aim of the address; it was thoroughly in earnest, and to the point. It belonged to my office to send it by mail to all parts of New England, a work in which I was greatly aided by the list of names I had accumulated in my Harmony Hall register, already spoken of.

A NEW PAPER ESTABLISHED.

The next work of our association was in a direction still more important. It was of the very first consequence to the success of our movement, and to the cause generally, that we should have a periodical published at our center of operations that should command the attention and respect of persons of intelligence and culture. New York already had such a paper, the *Spiritual Telegraph*, edited by S. B. Britton, whose active energies are still so widely and efficiently felt in our cause.

But in all New England only one small paper was now published, the *New Era*, to which allusion has already been made. It was felt by our society that this paper did not satisfactorily supply the needed help; but not wishing unnecessarily to interfere with the prospects of the editor and proprietor of that paper, it was arranged that his ownership should be bought and his subscription list be made the starting point of a new paper, the name of which should be *The New England Spiritualist*. To the editorship of this, A. E. Newton was called with perfect unanimity, and in due time number one of that paper was issued bearing date of April 7th, 1855. The new paper was continued two years and nine months, until January 1857, when it was merged with the *Spiritual Age*, which had been started some months previously, in New York, by Prof. Britton, but had been suspended for a time. The name of this paper was adopted though the proprietorship was left in the hands of Mr. Newton and Prof. Munroe, the associate proprietor of the *New England Spiritualist*. About the end of 1858 Mr. Newton's health having become seriously impaired, and his partner wishing to engage in other business, it was thought best to dispose of the whole concern to parties from Maine, who wished to purchase. They soon removed the paper to Portland, and not long after changed its name to the *Spiritual Eclectic*; but it did not survive long. It was, I believe, some year or two previous to this, that the *Banner of Light* had been started, which paper had now full possession of the New England field, a position which has not been seriously interfered with down to the present time.

The few years of Mr. Newton's editorial career in Boston, amply demonstrated that he was the right man in the right place. The *New England Spiritualist* was a paper of marked excellence,—one of the very best of the kind ever published. It was a deeply felt loss to our public when one brother with the familiar and welcome initials, "A. E. N." ceased to occupy the editorial chair;—it would be our gain should some future favorable combination of circumstances replace him in that position.

To be Continued.

More Portraits Upon Window-Panes.

We have heretofore published an account of a portrait supposed to have been photographed by lightning on a pane of glass in the window of an old farm-house in this county. Another instance of the same curious phenomenon has been found in the window of the mansion house on the "Mount Eagle" farm, more generally known as the "Gentry place." The portraits of four persons are plainly discernible—two men, a woman, and a child. The faces are not all on one pane, that of one of the men and the woman being on adjoining panes, the face of the other man on another, and that of the child on one of the lower panes, and the theory is that the party were all looking through the window during a thunder storm, when a sudden flash of lightning, by some mysterious process, instantaneously fixed their features on the glass. The existence of the portraits are of comparative recent discovery, and have attracted many visitors.—*Charleston (Va.) Chronicle*.

A Test Case of Non-Explosive Magnetism Decided in Our Local Courts.

THE STATE LAW OF 1877 DECIDED NOT TO REGARD MAGNETIC HEALERS AS PRACTICING PHYSICIANS.

(Hurling (Ill.) Standard.)

The accustomed quiet of this very temperate and busy city was disturbed last Saturday by an attempt made by local physicians to reveal supposed crooked practice of one Dr. J. A. Marvin, temporarily located here and professing to heal the afflicted by magnetic treatment. The doctor's arrival was heralded in the usual manner adopted by healing agents, and the accustomed hand bills, circulars, etc., containing certificates of recommendation and other testimonials, acknowledging great benefits derived by the patient from this comparatively new mode of practice. Many sufferers in their anxious desire for relief, and, if possible, restoration to health, called for consultation and treatment by the gentleman of reputed skill and excellent reputation. The leading professors of *materia medica* held a council and decided to commence prosecution for violation of the state law, passed in 1877, regulating the practice of medicine, and requiring the practitioner to appear before the state board of health for a certificate, which should in all cases be recorded by the clerk upon the county records, or in a register kept for the purpose. Any failure to comply subjects the offender to prosecution and payment of the penalty prescribed.

Accordingly, some two weeks since, they commenced proceedings against the doctor by indictment by the grand jury of the county—the circuit court, Judge Eustace presiding, then being in session—under two counts: 1st, for practicing healing by manipulation in a therapeutic manner, 2nd, for practicing medicine by magnetic treatment or manipulation. This indictment was, on motion quashed, for, among other reasons; 1st, that the section relating to itinerants was void and of no force. 2nd, that the defendant could not be held as a magnetic healer.

This would probably have ended the matter had not one of the state board of health, Dr. J. H. Rauch, of Chicago, appeared on the ground and infused new courage and hopes into our local physicians, and caused further proceedings to be instituted under able array of counsel, in which Dr. Marvin was notified to appear before Justice Alexander, where the case was commenced last Saturday P. M., in presence of a crowded attendance, including a large delegation of the medical fraternity and city druggists.

None of the witnesses called testified that medicines were used or prescriptions given by the defendant while treating their individual cases or complaints.

It was shown that animal magnetism was not a generally recognized remedial agent by the medical fraternity.

It was shown that the doctor had treated and cured, by magnetic power alone, several cases of rheumatism, deafness, catarrh, etc., etc., and had really had very marked success here in several cases that had failed under the regular practice.

Dr. Marvin was called, and described his manner of healing by magnetic or psychic force in a manner that seemed to carry conviction to all that he understood his business.

The doctor claimed the treatment effective in nearly all cases of disease which flesh is heir to, and believes its fountain source exists and is imparted from a higher power than human or earthly agency. A battery which conducts a subtle force perceptibly from his body to another is often too powerful to be endured by the patient. He related instances where he was compelled to desist from its application on account of patients' sensitiveness. Several volumes, containing reports of eminent writers upon the subject were produced, and extracts read which showed that a magnetic force existed, more or less perceptible, in all animal substances, and that this mode of healing had been endorsed by some of our best and most noted scientific minds of the present and past.

The testimony and arguments occupied the entire afternoon. The court reserved his opinion until Monday morning when he decided that defendant had not been proved guilty of violating any legal enactment in such cases made and provided. Many physicians are agreed that parts of the animal body, affected by diseased nerves particularly those of the sympathetic system are excited by temporary increase of heat, severing the connection of such nerves tend to an increase followed by a permanent decrease of heat which shows that animal heat is in a measure controlled to some extent by the nervous system. It has been demonstrated that electric action similar in character to that produced by chemical heat forces, may be excited by human agency and that this subtle force exists in animal bodies, the power of which may be demonstrated at pleasure with light or heavier discharges. This electrical current is constantly circulating between the internal and external portions of the muscles and derives its source from chemical action connected with the vital process constantly in motion, which can in a moment be controlled by human power.

These prosecutions have been conducted entirely at the instance of our physicians and state board of health, very few, if any, of our citizens, outside of the medical fraternity, sympathizing with them. It has, however, created a very general and marked sympathy for Dr. Marvin, and made him hosts of friends and patrons where a month ago he was a stranger.

What a power there is in innocence! whose very helplessness is its safeguard; in whose presence even passion himself stands, abashed, and stands worshiper at the very altar he came to despoil.—*Moore*.

Speak kindly in the morning; it lightens the cares of the day, and makes household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before the dawn some loved one may finish his or her span of life for this world, and it will be too late to ask forgiveness.

The human heart is a mill-stone in a mill; when you put wheat under it it turns and grinds and bruises the wheat to flour; if you put no wheat it still grinds on, but then it is itself grinds and wears away. So the human heart, unless it be occupied with some employment, leaves space for the devil, who wriggles himself in and brings with him a whole host of evil thoughts, temptations and tribulations which grind the heart.—*Luther*.

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Do More for the Children.

In a late issue we pursued in brief the inquiry, "What Shall the Harvest Be?" In that article we touched upon prenatal influences and showed what a harvest of war had been reaped from the influence of one mother upon her child. Let us now discuss the influence of environment upon the growing man and woman. True, the conditions of both parents are to a certain extent impressed upon the germ and largely shaped by the mental emotions and impulses of the mother before the birth of the child, molding the inclinations into the channel of her thoughts and caprices; yet it is also true that early education and after surroundings have much to do with holding children in subjection to reason, or in launching them upon the uncertain sea of emotion or passion. Early impressions are the most lasting. In the plastic years of childhood those impressions are stored in memory's cells to be brought out again in mature life and old age. It is in these days thoughts are born and commence taking shape. How important then that we give them the right start at the outset if we would avert those now coming upon the stage of action in sowing for a future crop of worth to themselves and the world.

The Roman Catholic church for sixteen hundred years has held its sway against all schisms, secessions and so-called heresies. How has it been done? Evidently by holding supreme control in educating the youth in the dogmas of the church. In this way, by a natural succession, the dogmas have been handed down from father to son, and imparted from mother to daughter; the priest holding supreme control over their reason. The threat to excommunicate or to withhold the sacraments of the church from the offender, is more potent over them than were the thunders of Sinai over the Jews. In this way a type of mind has been developed and kept running in its groove and it will continue to follow that particular channel so long as the old regime continues and even long after.

At the present time, when our free school system is educating the masses and qualifying the youth better than ever before for the manifold duties of life, the Pope issues his encyclical letter commanding the communicants of the Roman church not to send their children under fourteen years of age to any other than the parish schools where the dogmas and creeds of that church are taught with spelling, writing, reading and arithmetic.

Why all this? It is to prevent the young mind from gaining any different ideas until those formulated by the priesthood have been indelibly fixed upon the child-mind and the character molded in accordance therewith, so that future change becomes well nigh impossible, scarcely to be feared.

The papal power is the most completely organized for aggressive propaganda of any on earth to-day. It not only seeks for spiritual away—that is, power to control in the name of the Most High the thoughts and minds of men on the subject of religion—but also for temporal dominion. Against Protestantism, divided into numerous sects, it is stealthily marching, hoping for ultimate control, and would crush out all religious thought and every liberal sentiment, declaring heretical every thing not emanating from an ecumenical council, sanctioned and declared binding by the Pope.

There is a lesson in this which all of us, old or young, should carefully study. While the Roman church is working in this way for the supremacy and actual control in religious matters and its examples being closely imitated so far as possible by Protestants, shall we as Spiritualists neglect the proper instruction of our children, and allow the truth we have to be buried out of sight?

While the Roman and Protestant churches have their Sunday schools, week-day schools and universities, shall we have not even the Sunday lyceum, and sit idly by while persistent attempts are being made by the Catholics to destroy even our free

school system, aided as they are in many cases by the Protestants insisting upon having the Bible read in the public schools? Shall our home altars for spirit communion be neglected or broken down, our Sunday lyceums unattended, our dear departed ones forgotten, and we who have had the glorious light of the new revelation shining upon us, turn away into the darkness by neglecting our high and holy privileges?

Spiritualists, above all others, should be workers. To them the light of interior revelations is given when they seek earnestly and in harmony with the law of supply. They have been shown the necessity of right doing here to ensure being right hereafter; and every neglect of duty will appear in their future harvest, which they must reap.

There is a principle involved in the influence of early impressions which all should understand—Spiritualists it would seem more readily than others. They have not only the examples of the Roman and Protestant churches, but their own ranks are teeming with like examples. Look for a moment at the heterogeneous mass called Spiritualists, who while agreeing in the fact of spirit communion are disagreeing about the methods. In this, the influence of early education is plain to be seen. The outcropping of creeds once accepted as divine truth can be discovered in the sayings and writings of all who had matured in those doctrines before accepting the truth of spirit communion. They were rooted and grounded in the faith, having grown up under the teachings of orthodox theology, or, it may be, of materialism, and there will be a consequent shaping of their reasoning upon the subject of Spiritualism in accordance with preconceived opinions.

The importance then of early instruction in the science of biology, psychology, mesmerism, clairvoyance, or in psycho-physical and spiritual sciences, can not be over-estimated. More assiduously should parents labor to instruct their children in these matters than do the Romanists work to instill their bigotry into the young mind. More earnestly than the most fervent prayer of the Protestants for the conversion of their children to their faith, should the Spiritualists work to lead their children into a knowledge of spirit communion. The pure incense of harmonious lives should be kept burning upon the home altar. Their evening séances should be as a golden gateway, swung open wide, to admit them to the halls of supernal wisdom. And the Sunday lyceum should be instituted in every village and city.

When Spiritualists take hold of this matter in earnest, and work not only to rightly incline their offspring by prenatal influences, but also to surround their early years with harmonious conditions, sowing in their minds choice, selected seed bearing the germ of spiritual refinement, then will the race come into possession of the ladder which Jacob saw in his vision "whereon the angels ascended and descended"—and mankind will walk so near the verge of heaven as to hear the songs of angels, whose voices shall gladden earth anew and blend the different worlds in one.

Then let us one and all resolve, and carry the resolve into active and ceaseless labor, that henceforth we will work, for the children, leading them into higher walks and purer lives, and by inspiring in them the noblest desires and loftiest impulses direct them to that knowledge of things physical and spiritual which leads up the Universal Fountain of Light and Wisdom.

Huxley denies the existence of spirit communion and, behind the age, scouts investigation into its facts and derides the very quality and character of proof itself. Singularly enough, when he starts out to urge the acceptance of his favorite hobby, *bacteria*, he pursues the very course and line of argument and proof which he scouts as applied to the spirit question. He urges probability, because all his facts are accounted for by his proposed solution or theory. He insists on this harmony being accepted as conclusive proof of the existence of *bacteria* in the earth's invisible atmosphere, and yet he derides that very line of evidence as being demonstrative of spirit action.

The proof of spirit communion lies in the co-ordination of facts observed by countless observers and in innumerable instances. But one solution has yet been found to harmonize and account for all the phenomena or facts we refer to. That is spirit action? This accounts for all. It was by this process of co-ordination or harmony of facts that Newton arrived at the theory of gravitation, and by this process Huxley asks the philosophic world to accept his theory of *bacteria*. "What is sauce for the goose is sauce for the gander," and fight against it as they may, Huxley and his unwilling brothers can not yet kill the line of argument upon which is based all accepted philosophic theories. It is useless for them to kick against the pricks, spirit communion with mortals is a demonstrated fact, as much so as gravitation.

Both before and after "conversion" to Christianity John Newton, surnamed "the pious," was a slave trader, yet he was a light in the churches. This should teach moderation and charity to such as pride themselves on being Christians. Their acts will be judged by posterity as are his. He abandoned the trade only because he found it to be overdone, not from any conscientious scruples. What will induce so-called Christians to cease slandering Spiritualism.

The Channing Celebration in Chicago.

One of the most hopeful signs of the growing spirit of toleration was seen in this city on the occasion of the celebration of the one hundredth anniversary of William Ellery Channing, to whom Unitarians look as their great fountain head. On the evening of the 7th inst., there being no admission fee, Central Music Hall was packed from parquette to dome, and hundreds went away unable to obtain seats. Hon. T. F. Withrow presided; Hon. I. N. Arnold read letters from John G. Whittier and others; addresses were then made by Prof. David Swing, his subject being, "Channing as a Religious Reformer;" Rev. G. C. Lorimer (Baptist) who gave a graphic account of "Channing as a philanthropist;" Rev. W. R. Alger (Unitarian) spoke of "The character of Channing as an ideal force in the life of America;" Rev. H. W. Thomas (Methodist) reviewed "Channing's anti-slavery work," and Rev. Brooke Herford spoke of "Channing's influence in Europe." A choir composed of the finest singers in the city supported the interest of the occasion. The addresses were replete with the broadest charity and toleration, sinking all minor differences of belief and holding up in bold relief those passages in Channing's career which allowed the speakers to meet on common ground and with one voice unite in eulogizing the life and labors of a man who was too big for any one narrow sect, and whose rich legacy of worth and work belongs equally to every American citizen.

The only exhibition of bad taste came, not from any of the so-called orthodox speakers, but from a Unitarian and one who prides himself upon his high culture, good breeding and manners. It was left for the polished and very proper Rev. Wm. R. Alger, to go out of his subject and contrast Channing with Thomas Paine, to the disparagement of the latter. Paine equally with Channing loved the people, and certainly did no less service for America; and because Channing held religious views that gave him a life sweeter, happier and more charming than fell to the lot of the author-hero of the Revolution, does it justify a man calling himself a liberal thinker in speaking disparagingly of the latter, and doing it, too, in the very building where only two months before an equally large audience had crowded the hall, with an admission fee of a dollar a head, to celebrate a similar event in his life? If such a spirit is the result of cultured Unitarianism, the sooner it dies the better. Not long since when Unity church of this city was anxiously looking for a man to fill the place of Robert Collier, one who was interested inquired of a Colorado man, who was familiar with Mr. Alger's ministrations in Denver, as to the fitness of the gentleman to fill the place of the great, warm-hearted pastor. The reply was: "Alger is an iceberg ground down with a dictionary. Unity don't want him." Three months' preaching in the pulpit so long warmed by Collier, proved insufficient to thaw the ice, and Unity church decided to dispense with cultured frigidity and seek anew for a permanent pastor. Before the two hundredth anniversary of Channing's birthday, may the eternal fires of love, which abound in the Spirit-world, melt the heart of this Unitarian iceberg, warm the blood in his veins, and nerve his hand to grasp in fraternal respect and esteem; the hand of the man he disparaged a hundred years before.

Mrs. Maud E. Lord, a favorite medium in the West, is once more delighting her old friends and new investigators by her séances in this city. Through all the trying ordeals she has encountered, her spirit friends have been faithful in their protecting watchfulness and in enabling her to retain her mediumistic gifts. Last week we had the pleasure, in company with Mrs. Bundy, of attending a séance at the house of Mr. and Mrs. Capt. Gardner, who having known Mrs. Lord very intimately for a dozen years, esteem her highly, both on her own account and for her spiritual gifts; and have had the fullest opportunities for witnessing the manifestations at all hours of the day and night and in ways not possible in public séances. At the séance referred to there were many fine manifestations, though the medium felt chagrined that they were not so good as usual, she said, but the friends were well satisfied and felt amply paid for attending. Both Mrs. Bundy and myself had a number of satisfactory tests, concerning which we shall say more in some future issue. Mrs. Lord, it is hoped, will remain here for some time, as she has far more applications for engagements than she can fill.

The anniversary exercises at Battle Creek, Mich., Wednesday evening, March 31st, were as follows: Song by Mr. Jordan, of Battle Creek; inspirational poems by Mrs. Hallock of Jackson; original song by J. Madison Allen; circle for spirit messages, participated in by Mrs. Hallock, Mrs. Wright, of Kalamazoo; Arthur Gray, Leola Brooks and Mrs. Estelle, of Battle Creek; a strange gentleman (name unknown), and Sara S. and J. M. Allen; song, "Departed Days," by Sara S. Allen; and closing remarks and benediction through J. M. Allen. At the close of the pleasant occasion Mr. and Mrs. Allen took the night train for Boston.

Dr. White, of 313 Market street, St. Louis, again has our thanks for his steady stream of valuable clippings from various papers. We are always glad to receive newspapers containing accounts of spirit phenomena or any thing for or against Spiritualism.

Do More Straining.

Occasional contributors to the press and even some who write regularly, deal out what they have to give in such bulky solution that he who has the hardihood to attempt to wade through it soon finds himself floundering in a sea of vague bewilderment. Many have interesting facts or new ideas of great interest and benefit to the public, if clearly and concisely stated; this can be done if time and painstaking care are given to the manuscript before it is sent to the publisher. Some of the most valuable articles which come under our observation are written by persons who have never received more than a common school education and often scarcely that, but their contributions show careful revision and are more gladly received than others emanating from more pretentious sources. As we have said in the past when referring to this subject: many articles are sent us within whose expansive dimensions much matter of real value is contained, but so hidden by obscurity of expression and so diluted by verbiage as to render them fit only for the waste basket. Only a few simple suggestions need be borne in mind to make the editor happy and procure for the MS. favorable attention. (1) Be thoroughly familiar with what you want to say; keep the main subject of the article constantly in view and avoid being drawn away from it to the discussion of collateral issues, or to details not absolutely essential to a proper comprehension of the subject. Write out what you have to say in the same straightforward, unreserved manner you would employ in talking with a friend; do not wait to pick your words; stop when you have got through; this last suggestion may at first blush seem superfluous but it is one of prime importance; many a dreary paragraph is often added after the writer has, unknown to himself, finished.

(2) Now go over the manuscript carefully and strike out every word that can be omitted without affecting the sense; substituting in some cases, if need be, words which more accurately convey your meaning, bearing in mind that the best style of composition is that selection and arrangement of words which shall convey to others in the easiest manner the fullest understanding of what you wish to express. Having gone through this process you will have strained off all the water and got your article ready to copy and send to the publisher; now carefully copy it and forward, taking care that the full amount of postage is prepaid.

The observance of these suggestions in a single instance will show the writer the great benefit he has derived therefrom and insure his adherence to the practice until he shall have not only perfected his style but added immensely to his power of concentration and ability to accurately and felicitously express himself.

We eagerly seek from every source facts and philosophical thoughts which shall tend to aid the JOURNAL in its mission as an exponent of Spiritualism. We believe it to be the duty of every one who can assist in this work to do so, and we hope our suggestion to have the contributions well strained will not deter any one from writing, but that it will be taken in the same kindly and fraternal spirit in which we make it.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. Alice B. Stockham will lecture at Milton, Ill., this week. She is having success wherever she goes.

Bishop A. Beale lectured at Breedsville, Mich., April 12th; He lectures at Tannville, the 18th, and at Paw Paw, the 25th.

Giles B. Stebbins writes as follows from Washington, D. C.: Mrs. Hollis-Billing has given some very interesting and valuable séances here.

E. V. Wilson, of Illinois, the veteran Spiritualist and test medium, lectured at Osceola, Iowa, on the 9th, 10th and 11th of April.

G. B. Stebbins will speak at Longwood, Pa., Sunday April 25th; Brooklyn, L. I., Saturday, May 1st; Harlem, N. Y., Tuesday, May 4th; Byron, N. Y., Sunday, May 6th.

Mrs. H. Morse's present address is Port Huron, Michigan. She has several engagements in Ohio, and is to lecture at Chagrin Falls the last Sunday of April. She will remain in Northern Ohio for a few months.

Lewis Kirtland, of Minneapolis, Minn., writes: Our speaker, Miss Susie M. Johnson, reads frequently before her lecture a poem from the JOURNAL. She is giving great satisfaction to a full house every Sunday.

A change of location on the part of the Brooklyn Spiritual Fraternity was rendered necessary by the increasing prosperity of the society. The meetings are now held at the fine and eligible hall, corner of Fulton street and Gallatin Place.

The Trustees of Yale College are much exercised because one of its Professors, Sumner, (a good name) will insist on his privilege of his choice of text-books and the use of Herbert Spencer's Sociology as a text book. The objectors say the work is anti-Christian, and that the "traditions" of the college are Christian.

In the Legislature of New York, Mr. Husted has introduced a very sensible bill prohibiting any medical society from disciplining its members for consulting with a physician of another school. The bill is aimed at the old school medical societies who punish members for consulting with homeopaths even where patients are dying. It is said. We hope the bill will become a law.

No liquor licenses have been granted in Potter county, Pennsylvania, since 1860, and here are the effects, as claimed by an exchange: "At a recent term of the quarter sessions court of Potter county, the district attorney informed the court that he had no indictments or bill to present to the grand jury; the sheriff also stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at the county's charge or expense."

The various sects in the village of North Creek, Warren county, N. Y., apparently live in peace and good will toward each other after a manner somewhat remarkable. On the 31st of March, the Roman Catholic, Methodist, and Freewill Baptist congregations held a union festival to raise money to be applied to the building of an Episcopal church at Raquette Lake, in the Adirondacks.

The main body of the Salvation Army, which is campaigning in England, has something worse to contend with there than hard-hearted city officials. At a meeting in Plymouth on the Drill-Hall grounds a crowd of rōngs created a disturbance, and, being remonstrated with, attacked the army. The Salvationists repelled the attack with their fists and with sticks, and held their fort for two hours, but were eventually defeated and forced to seek refuge in a house.

A writer in *Unity* says two parties are in this country trying to drag it back into the religious struggles so prominent before the Declaration of Independence—the Presbyterian League, which is striving to place "God," and "Christ," and "Bible" as labels on the Nation's Constitution—and the Roman Catholics, with their apparent purpose that the Public Treasury shall support sectarian schools or our free-school system cease to be.

Wm. W. and M. T. Myers, of Lamolite, Marshall county, Iowa, write: "If you know of any liberal speakers or mediums—we don't mean any of those who profess and do not possess assistance from above—traveling through this section of country, please give them our cordial invitation to make us a call. We will meet them at our nearest railroad station, East Lamolite, two and a half miles distant, or station Centre West, four miles distant, on due notice of their coming sent to our postoffice address. Here we have free preaching and free entertainment."

At the Troy Cemetery, near Birmingham, Mich., a singular scene recently took place. After the services at the grave, and before the coffin was lowered, the officiating minister announced, at the request of the sons of the deceased, that, in consequence of recent desecrations of graves, measures would be taken to secure the undisturbed repose of their father's body, and to that end the coffin lid would be removed and packages of nitroglycerine would be placed about the body by persons who had been accustomed to handling the explosive. This was done, the whole company remaining to witness the proceeding.

The Torch is the name of a neatly printed monthly publication edited by James Kay Applebee, who although preaching regularly to a congregation in this city, discards the title of Rev., which he holds in supreme contempt. Never was a paper more true to name than *The Torch*; it sheds its bright and kindly rays over its friends, guiding them to a higher and broader view of life and its duties; and it also makes things exceedingly hot for those who stand in the way of what the talented editor deems right and just. May the light of this Torch grow stronger and more penetrating the longer it burns, until its mission is successful; and as it lights its standard bearer into more happy and prosperous paths, may its rays assume a softer, milder hue; and when at last its sturdy upholder shall approach the Stygian stream, may some kind friend stand ready to receive it from his hands and holding it aloft, light him on his way to that land where every man receives his just reward.

The most impressive feature in the proceedings of the late convention at Battle Creek, was the appearance on the rostrum of our venerable friend, Bro. N. B. Starr, the spirit artist. On the night before, he had been very ill and many expected that the morning his refined and beautiful spirit, released from its fragile earthly bonds, would have flown to that land with which it has long been familiar. Weak, trembling and nearly blind, the aged brother was kindly aided to ascend the stage of the Opera House, where in clear and well chosen words he presented to the Association one of his large oil paintings, representing a landscape in the Spirit-world, bidding the large audience his last earthly adieu, and in ringing words of faith founded on personal knowledge, told them of the life he was so soon to enter upon. The scene was one never to be forgotten, and as the good man's tottering steps carried him from view, the hearts of a thousand witnesses went out with him to support and cheer him on his brief remaining journey. Owing to his extreme feebleness it was deemed best for him to return to his home at Port Huron on Saturday, and thus we missed the pleasure of a personal interview, greatly to our regret.

The human soul is like a bird that is born in a cage. Nothing can deprive it of its natural longings, or obliterate the mysterious remembrance of its heritage.—Sargent.

Small debts are like small aches; they are rattling on every side, and can scarcely be escaped without a wound; great debts are like cannon, or loud noise, but little danger.—Johnson.

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RELIGIO PHILOSOPHICAL JOURNAL

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ROMANCE AND GENERAL REFORM

THE ARTS, SCIENCES, LITERATURE

Truth fears no Ash, Burns at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Where are the Yesterdays Gone?

BY HUDSON TUTTLE.

"Where are the Yesterdays gone, papa," asked my little girl.

As we gain the heights of the present,
And our eyes o'er the intervals cast,
Below is the sweep of a river
And beyond the wide plain of the past.

The Yesterdays there are encephalons,
In a line which extends to the wall,
Where clouds with the plain intermingling,
And the night drops her mantle on all.

The Yesterdays camping in silence,
As they went their swift way one by one,
While we only thought of days coming,
When the present was measured and done.

Through mists they appear as we left them,
And forever and ever will stay,
As changeless and stony as silence,
In the light of the lingering day.

In memory some smile upon us,
And our souls are aglow with the breath
Of the roses of love and affection,
While some are as bitter as death!

Oh! Yesterdays how we regret you!
Oh! that prayers deep and fervent would bring
Us again all blessings of childhood,
And the light of its blossoming spring!

That way we shall pass again never,
By the headland there sets a swift tide;
He who passes it passes forever,
For no bridge spans the gulf to that side.

In a dream we look in the distance,
Through the mists settling dark on the plain,
The Yesterdays vanish in twilight,
But the Mornings will greet us again.

SPIRITUAL SERVICES.

Funeral of the Late Commodore Francis Connor, at San Francisco, Cal.

Eloquent Oration Delivered by Mrs. Emma Harding Britten.

On March 28th the remains of Commodore Francis Connor, of the Oregon steamship line, were borne into the First Unitarian church by eight uniformed officers of the steamship Oregon, and deposited in front of the pulpit amid a white sea of choice and fragrant floral wreaths and emblems, among which was a steamship, constructed of halitropes and violets—emblematic of his inviolate devotion to his calling.

Rev. Dr. McKaig read selections of Scripture, promising spiritual immortality, and the choir chanted Psalm xxiii. "The Lord is My Shepherd." Then Mrs. Emma Harding Britten, standing in front of the pulpit, at the head of the casket, offered this earnest invocation for divine help and guidance, after which she delivered, under inspiration, the following deeply impressive and touchingly eloquent spiritual address:

INVOCATION.

O Thou Infinite and Eternal Spirit; Father, God; Lord of life and death; author and finisher of being! Lo, thine hand is heavy on us in this trying hour. As we stand in the valley of the shadows, we hear thy voice calling home our hearts beloved, and our spirits fall as we listen to the summons which removes from our mortal vision the father, friend, the strength, the consolation of many a pilgrim in earth's rough and rugged pathways. But even now, as we bend beneath the weight of our mighty sorrow, whilst our strength is laid low, and the voice that has spoken the word of power to the weak, and comfort to the despairing is hushed forever. Oh, teach us that thou art still the strength of our weakness, light to our blindness, the true and unfailing consolation of every heart that trusts thee. We know it is thy voice that speaks to us through the eternal silence that has closed these mortal lips, bidding us pause and consider the solemn lessons

which death alone can teach. Oh, trusted but most eloquent teacher! As we stand in the presence of thy white angel, Death, and still the throbbings of our beating hearts, to hear the message that he brings, we uplift our souls to thee, thou only strength and consolation, and learn to lay the burden of our cares and griefs on thee, who alone canst bear them. Help us, oh, heavenly father! and clear away the mists of sorrow from our eyes, that we may discern the footprints of the beloved one, in his pathway to the land of light. Help us to retrace the tracks of honor, truth and duty that he has left behind. Captain of our salvation! Pilot of souls! Thou who hast steered thy beloved one's bark to the port of eternal safety, be with us now! We see, with streaming eyes and arms outstretched in pain, the receding light of the white and flowing sails as his ship of earthly life is fast drifting out of view. The thickening mists of death have closed around him, and we are left alone, straining our failing sight to catch faint glimpses of the glory in which our vanished friend has cast eternal anchor. Oh, thou great spirit! Pole star of every drifting craft freighted with frail humanity! Teach us how to cry out to thee with heart and voice. We trust thee, oh, our father, in life as in death, in darkness as in light, in this, our home of human grief and weakness, as in the more peaceful days of life's full blossoming. We know that all is well with him who has gone before. We know he has gained the shores of endless day and waves aloft the banner of immortal triumph over death. The veil of mortal being, so dense to us, is luminous to him, and from the Mount of Vision we know that he still watches, with an angel's tender pity, the bereaved and mourning friends who linger yet behind and bear the burdens he has dropped.

We know the Immortal still loves, and that He is all—aye, more than all—he ever was or could be to those who love him still. Thou, who dost make the very roses thy presences, help these faltering lips to tell of the joy and glory he has gained. Show to those mourning ones, which the angel death has raised him. Help us to kiss and bless the rod that smites the human heart, but sets the immortal free, and once more teach us all to cry in spirit and in truth, "Thy will be done on earth as it is in heaven, forever and forever."

THE ADDRESS.

Friends, we meet this day to celebrate the birthday of a soul into the life immortal. Fifty-three years ago there was a birthday of another sort in the home where this ascended soul first saw the light as a helpless, wailing babe. Born into the life of earth, where care and toil are the milestones at every step of the weary way; with all the bitter pangs of humanity's stupendous warfare looming up before him, still he was ushered into being without one tear or sigh to mar his welcome. No prophetic voice of warning spoke of the thorny road these infant feet must tread. The mother's heart was full of joy, and rejoicing friends hailed the young stranger's advent on life's stormy sea, without one sad misgiving.

And now, when we know how well, how nobly life's battle has been fought and won, how gallantly he's run the race God set before him, and gained the victor's prize of a well earned immortality, shall we fail to bid the triumphant soul godspeed, or stay with a single murmur the hand of the liberating angel that sets the ripened spirit free? Rather let us strive to follow the shining sails of his true life's ship to that glorious port of rest where the storm is hushed forever and the sunlit waves of joy are beating on the shores of eternal light. Whilst he who is transfigured from the clay of earth to the spiritual glory which our dim mortal sight can not penetrate, the mute and touching eloquence of the form we have beheld in all the panoply of life and strength, so strangely still.

SO DUMB AND SILENT NOW—

All, in short, of the solemn mysteries of death—prompt us to inquire their meaning and pause in the giddy rush of life to ask of God, the quiet dead and one another: What has death done to this, our friend and brother? The ways of the Infinite One must ever be mysterious to the minds of His finite creatures, but in His mercy He has taught us enough by that we do know to trust him in all things of which we are yet ignorant, and amongst the brightest revelations of our present day and hour are those that have stripped the grave of all its terror, death of its awe and mystery, and shown to the weeping eyes of bereaved humanity its precious dead in all the glorious reality of life immortal, and death itself to be but the archway to the higher, better, happier spirit land. Another of our Father's gifts to man has been the messages of love brought by the very beings nearest to us. They point to the wealth we gather upon earth, the splendor that we fondly lavish upon the crumbling dust of those we've loved, and remind us that all must be left behind, and that the spirit takes not with him the value of death's shroud in material treasure. And yet it is given to us to know there are

MANY MANSIONS IN OUR FATHER'S HOUSE; wealth and possessions there; power and strength and noble work to do; joyful duties to fulfill, and life, with all its glorious empyrean and powers, continuing the woe of being from the point where death has swept it. If this be so, and these revela-

tions of the life beyond are now re-echoing through the wide world, truly we may uplift our hearts in joy and triumph when we recall the noble record that our friend has made and count up the freight of duties well performed with which his gallant ship has sailed away to heaven. Besides the early years of his brave and useful public service, the lives of thousands have been entrusted to his skill and care, and the fortunes, no less than the safety of countless multitudes, have hung upon the faithful performance of his untiring watch and ward.

The captain of many a ship destined to plow its way on the roughest seas and brave dangers which none but the well skilled mariner could conquer, none but those "who go down to the sea in ships" and track their way through the pathless wastes of ocean, can understand the perils of the deep—the ceaseless cares and toils, the sleepless vigils of the stormy night, passed "neath the rayless skies," amidst the howling tempest, drenching rain and piercing cold, whilst the lives of multitudes were hanging in the balance on the captain's skill and care. And yet we know that out of his brave hands no single life was ever lost. In his clear record there's

NO BLACK MARK OF DUTIES UNFULFILLED, no employer wronged, no murmuring crew oppressed, no friend forsaken, no stranger left unaided.

Not one soul he ever knew or served with but what would have united in crying, "Godspeed our gallant captain to his well earned rest. If ever seaman plowed his way to heaven he is the man." Staunch and true! Brave man, great heart, gallant sailor, faithful servant of the King of kings! He watched and waited while others calmly slept. He thought and thought, and battled with the stormy seas, and wrestled with the elements, until they became his subjects; and whilst the fiery scriptures of the skies stretched out above his head their canopy of glory, he read their solemn lessons in tireless duty, and worshipped his Creator in noblest service to his fellow men. My friends, the last, best lesson which this wondrous preacher, Death, has taught, is, as we thus render the noble record of this gallant life, to emulate its beauty, retrace the deep, strong footprints he has made—not in the "sands of time," but in the hewn out rock of grand endeavor; and the last best lesson which the best outpouring of the spiritual hosts have brought us, is the sweet, consoling truth, that nothing that is good and true and beautiful in manhood can ever be marred by death.

GOD GATHERS UP THE BEAUTIFUL.

and he, who cares for the falling sparrow and clothes these blossoms with their wondrous beauty, has treasured up the blossoms of his noble life, and only left the dross and dust to death. "We cannot make him dead," the gallant sailor! For mates, companions, friends, he is still the same, though a watcher now on a fairer, calmer sea. For the dear companion he is still the tender guardian of her precious life; for the earth and man and all he's lived and toiled for, he's a guardian angel now, a ministering spirit, making our path more bright, our way more plain, our lives more holy and nearer heaven, because a good and faithful man has lived and died. He may, he must, have left a void which none can fill again. Many will miss his helpful, outstretched hand, and she—his best beloved one—will miss the coming foot that was ever prompt to hasten to her side; but she knows, as we do, he lives and loves and watches over her now.

The veil of earth, transparent to the eye of spirit, is only dense to us who linger yet behind it, but when we know, as God in his mercy shows us through his angels risen, that the form that sleeps the sleep that knows no waking, is not the man we've loved—that

DEATH HAS NO POWER UPON HIM,

that he lives and stands in our midst this very hour, with all that made the man, and the added glory of life immortal, why should we weep or sigh, or put on the weeds of mourning? Why should we wish him back, or stay the hands that lay away the garments in the grave, and leave the guardian angel of the home behind? Remembering all we do know of the shining seas our loved ascended brother is sailing over now, surely we can trust our heavenly father in the yet veiled realms of mystery hidden from our view. "He doeth all things well," and though the golden bowl of mortal life is broken, the silver cord of earthly duty loosed, the pitcher broken at the fountain, and the wheel broken at the distern, we can bow and lead in calm submission, look back in high emulation at the record of a well spent life, and forward with triumphant joy that he's reached the goal, from which his loving hand will beckon us to follow onward. Oh, may the memory of this hour be ever green amongst us! May the record he has made, the wealth of freight with which his ship of life was laden be a never dying remembrance to us to strengthen us in the hour of trial; encourage us to speed on amidst thorns and briars to the goal of victory he has gained, until we meet and greet him in the land where the angels have welcomed him with the glorious cry, "WELL DONE, THOU GOOD AND FAITHFUL SERVANT."

enter into the joy of thy Lord." And now it but remains to put away with all reverence the faded garments an immortal soul has worn. Lay down to rest the crumbling form of clay. With tender reverence

give back to earth the pale, white form of earth. Put out the earthly lamp. He will not need it more. Quench the dying flame. Nor heat shall burn nor biting frost consume the happy dwellers of the summer land. Let dust and blossoms sleep in the tranquil grave, while the shining soul inhales the deathless perfume of the flowers that bloom in the land of never setting sun. The last rites paid, the last farewell said, the honored dust cleared up from mortal sight, commit we all that's left to the silent grave, and bid godspeed to the new born son of heaven with the sweet, familiar closing words of love: "Our father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever and ever. Amen."

AFTER THE HYMN

by the choir, "Rock of Ages," Mrs. Britten again said: Before we listen to the benediction, which closes these sacred rites, in the name of the wife and friends of the good and true man whose spiritual birth we celebrate, I tender earnest and heart-felt thanks for the deep reverence, earnest feeling and kindly sympathy manifested by every friend and stranger gathered together in this hallowed ceremonial. Above all, I offer, on my own behalf, and that of those nearest and dearest to our beloved commander, our grateful thanks to the trustees of this church, who, in their kindness and generosity, have granted us the use of this sacred place for the performance of our last and holiest duty to our honored dead.

Whilst memory lasts we shall ever cherish the tokens of deep sympathy, which, for one brief hour at least, have bound together this vast multitude in the ties of a common humanity. I know it has been to you, as to me, and all of us, a grateful task to render the best tribute in our power to this memory of a great good man. Your presence and kindly feeling have helped to strengthen me in the performance of a sad, though pleasing duty, and almost changed bereavement into gladness. Let us all go hence cherishing in our hearts the memory of the brave and true; seeking to shape our lives like his to the line of duty; striving to bring home to earth's last waymark a record as clear and true as his has been, and commending ourselves to the father of all, with the reverent cry, "Thy will be done on earth as it is in heaven," now and evermore."

The services closed with the recitation of a poem, and the benediction by the Rev. Dr. McKaig.

Letter from A. J. Davis.

CIVIL AND MEDICAL LIBERTY.

Our ever-esteemed friend A. E. Giles, of Hyde Park, Mass., has recently performed an important service. It is not only important for this day and hour of bigoted prescription, but it is so justly and so thoroughly well done that it will serve equally for years and generations to come. I allude to his recent argument before the "Massachusetts Legislative Committee on Public Health," which, with much other matter of correlative value, has been published in a neat pamphlet, by Messrs. Collyer & Welch. In this pamphlet Mr. Giles, with clearness and logical coherence of statement, meets and defeats the attempt of certain Massachusetts physicians to procure an "Act to regulate the practice of medicine." And in meeting by facts and arguments this prohibitive scheme of the diplomated doctors, Mr. Giles brings boldly to the front the just claims of magnetic healers and spiritual physicians, who, under the proposed "act," would be proclaimed outlaws and charlatans. No sick person would be permitted to be healed by "the laying on of hands," nor would any persons, without a regular diploma, be allowed to prescribe for or treat suffering humanity in the old Bay State! Mr. Giles presents an array of facts and corroborative testimony that will apply with equal resisting force in any other State in the Union where a similar bigoted and proscriptive scheme may be jagitated by medical conservatives.

POWER OF THE RELIGIO-PHILOSOPHICAL JOURNAL.

I am more and more convinced that you have struck the master key. Honest Spiritualists and all real mediums, "thank God and take courage." You have not feared the opposition of mistaken and partisan individuals in our ranks; neither have you, so far as I know, catered to the tender mercies and sentimental weaknesses of either mediums or believers. But your journalistic course has been right onward! "First pure, then powerful," has been exemplified by you. And at what a cost! Before you began the assault you knew that the hundreds of so-called mediums, together with their thousands of defenders, were strongly entrenched. You knew that they would combine as one mighty adversary to crush you out—through the subscription list—but time has shown that "ever the right comes uppermost," for even now, in spite of the prominence of many of your adversaries, a brilliant and universal victory is imminent. Your vigorous devotion to the greatest good to the greatest number of mediums and Spiritualists is about to bear good fruit.

With a gallant recklessness of self-interest you have day and night struggled to bring "Spiritualism, pure and proven," triumphantly out of the storm and tempests of fraud and fanaticism. I have been all along especially delighted, because in your hostility and combative assaults you did not give so much as a moment's thought to your own personal interest as publisher, which have been incessantly exposed to the incursions of your surrounding adversaries. And now your hard work and your devotion is about to bear fruit, Spiritualists all over the country begin to feel better and more hopeful; and the genuine medium, with the varieties of duties to which the people of the other world have assigned them, respond to the new invitation. A victory for truth and justice can not be long delayed.

SPIRITUALISTS' MEETINGS IN NEW YORK.

An intellectual interest in the facts of ordinary mediumship is not widening. Best phenomena only are in demand. People are weary, possibly disgusted, with mere dark cabinet puzzles. Even the exhibition rooms of "the expositors," attract few of our citizens. There are in this great city several pure-minded and eminently successful test mediums, clairvoyants, healers, and spirit-physicians. Their time and talents, never hidden behind dark curtains, are daily and hourly occupied. And the beautiful large ministry of our sister, Mrs. Nellie Bigham, who is permanently engaged by the First Society of Spiritualists, is irresistible to a large number of the liberal inhabitants. And I hear that the other meetings of Spiritualists are uniformly well attended. In Brooklyn the spirit-leaves is working with uncommon activity. Sometimes I find myself wondering what kind of bread the "three measures of meal" is going to scatter among the hungering multitudes.

MEETINGS OF THE HARMONIAL ASSOCIATION.

Interest is deepening and widening week by week. What good we design to accomplish, in due course of time, doth not yet appear. Very genuine is the fraternal bond which begins to encircle the Sunday assembly. An inspiration pervades the congregation. It is like the golden haze of harvest time. But the grain is not yet ripe, and the gathering of the fruitage is deferred. How glorious is the light of science and true religion when seen through the wisdom and love of immortal principles!

NATIONAL ORGANIZATION OF SPIRITUALISTS.

Something of importance (so I am told), is transpiring. Leading minds in Spiritualism in New York and elsewhere seem deeply impressed that it is time to give "form" to that which for so long has been "void." Who these leading gentlemen are, has not fully come to my knowledge. But I learn, definitely, that Prof. S. B. Britten, Prof. Kiddie, Prof. Buchanan, Judge Cross, Chas. Partridge, Henry J. Newton, and others moved by kindred convictions, have been and are now at work perfecting a "Constitution, By-Laws, etc., which may possibly serve to bring order out of chaos. You remember that, some two years ago, I called attention in your columns to the desirableness of an organization, with more than one phase, over each form of which a certain named well-qualified gentleman might with great propriety be called upon to preside. For I doubt, when they once begin to organize, whether one common name and one rationalistic purpose will satisfy the large majority of non-progressive which begin to enter under the wings of Christian Spiritualism. The drift of all thoughtful Spiritualists—especially the influential leaders before mentioned—is undoubtedly toward existing sentimental christianism. How all this is to subserve the greater spiritualization and intellectualization of mankind, is more than I can comprehend. You will, therefore, now and always find me "outside" of the party lines. The ways of wisdom, if we can only find them, will be ways of pleasantness. Faithfully, as ever, A. J. DAVIS.

New York, April 12, 1880.

What we contend against is, that professionalism in Spiritualism which fosters the trade in mediumship but fails to speak faithfully to the people of that self-helpful spirit, which is the grand fact in spiritual philosophy. The pondering medium—the presumptuous "inspirationalist"—is of that kind of trafficker which comes under the ban of the spirit. We are never safe, when it is the interest of our world-be teachers to keep us in ignorance, and it is true as noonday light that, if the true spiritual and self-helpful teaching were conscientiously promulgated by spiritual workers, the present degenerating forms of mediumship and professionalism would be turned from its diabolical. It is only when men think for themselves and seek truth by the light of their own minds that they can know anything. To depend on others to do our thinking and enlightening for us, as Spiritualists, is sheer folly, and breeds a class of priestly impostors, who hold a firmer grip of our pocket-money than the priests of the other systems. It is the pretension—the function of the medium, not the eternal truth that is exhibited so frequently.—Medium and Daybreak.

Modesty is the appendage of sobriety, and is to chastity, to temperance and to humility, as the fringe are to a garment.—Jeremy Taylor.

THE PACIFIC COAST.

Grand Dual Celebration of the 32nd Anniversary of Modern Spiritualism in San Francisco, California.

REPORTED BY WILLIAM EMMETTE COLEMAN.

Spiritualists have had two grand gala days in San Francisco the past week—a double celebration of the advent of the New Dispensation in 1848; first, in Charter Oak Hall, under the auspices of Mrs. Ada Foye, its lessee, and Mrs. Emma Hardinge-Britten, on Tuesday, March 30th; and secondly, in B'nai Brith Hall, under the auspices of the First Spiritual Union, on Sunday, April 4th.

TUESDAY, MARCH 30TH.

Charter Oak Hall was profusely decorated with charming and picturesque floral emblems, lovely pictures and streaming banners, while the platform fairly groined beneath the weight of choice and fragrant flowers culled and interlarded by Spiritualism's fair daughters in honor of the gala day. At two P. M. the hall was completely filled, and still they poured in, filling gallery and aisles; and this despite the intense excitement in the city consequent upon a most important election then in progress. The exercises afternoon and evening were presided over by Mrs. Foye. The afternoon session was opened with a beautiful invocation by Mrs. Hardinge-Britten, which was followed by a half-hour trance address from Mrs. M. J. Upham Hendee, forty-two years a medium of standing in California. She spoke at length, and eloquently, upon the union of the mortal and the immortal, and urged her hearers not to heed the opprobrium now cast upon the name of Spiritualism, for the time was coming when that title would be esteemed the highest honor that could be conferred upon them.

Following a song by Miss Nickerson, Mrs. Eliza Fuller McKimney next addressed the audience. She defined Spiritualism as the religion of life. This occasion, said she, is well calculated to cement the ties of human brotherhood uniting the race. All misunderstandings should be quenched in hymns of universal rejoicing and all petty differences forgotten in the recognition of the grander revelations brought by Spiritualism. Spiritualism has a great work to do in assisting to restore the insane through wiser and healthful magnetism. She closed an excellent address amid loud applause. An exquisite poetical recitation was then given by Miss Clara E. Mayo, a young and popular medium. Mr. C. M. Plumb then commenced a pithy and thoughtful address by a brief allusion to the significance of this anniversary, and reminded those present of the importance of showing their colors when the census marshal called. He paid a passing tribute to the rapists heard in the presence of Mrs. Foye and to Mrs. Britten, for her loyalty in declining to forsake the present place of meeting for a church, to gratify the fastidious taste of a few.

He dwelt upon the ennobling influence of Spiritualism, and the small occasion we had to fear the influence of "evil spirits," and closed with the inquiry whether each succeeding anniversary brings us any enlarged power over ourselves, makes us stronger and sweeter, more cheerful, helpful and true? He related a touching incident in illustration, which is given in his own words:

"A reporter at an exhibition of that exquisite work of art, Powers' Greek Slave, observed three ragged, barefoot and dirty street urchins, who had by some chance found their way within the entrance, and stood in speechless wonder before the sublime creation. One little girl was seen to steal silently away. He wonderingly waited her return.

"She came at length and resumed her silent devotion, but he discovered that she had returned with face and hands and feet washed! She had gone out from the presence of that silent teacher of purity inspired with the need of preparing herself to look upon the form divine! And to the extent of her means, she had made herself clean, and angels doubtless witnessed the pure and holy glow enkindled in her child heart.

"We are happily admitted to the enrapturing vision of the angel world, with our earth-stained garments and soiled personalities. How many of us have turned aside to cleanse ourselves from all unworldliness that we may with fitting countenances and purified lives gaze upon the holy scene."

Succeeding Mr. Plumb came Rev. Mr. Parker, a Universalist clergyman, an old friend of the late Mr. Hoyt, the father of Mrs. Foye, and an outspoken advocate of the identity of true Christianity with true Spiritualism. Mr. Parker narrated how Universalism was planted in America through the agency of spirit promptings as evidenced in the history of Thomas Potter and John Murray, and then gave his views concerning the harmony of his Universalism with the teachings of the spiritual philosophy.

After the refreshments of a sweet song charmingly sung by Miss Cressy, William Emmette Coleman delivered an address, dwelling first upon the great good that Spiritualism had been to himself individually, and secondly, upon the various ways in which it had benefited mankind generally. [Mr. Coleman's address, which we learn was greeted with continued and enthusiastic applause, will be published in full in the JOURNAL at a future date.] Mrs. P. W. Stevens, sister of E. V. Wilson, succeeded Mr. Coleman, her address being devoted to the analogies between Spiritualism and phrenology, the faculties of the brain and the constitutional elements of human society.

The last speaker was "Father" Pearson, a veteran in the cause of Spiritualism in San Francisco. He protested against Mrs. Britten being suffered to leave the spiritual platform; and said if all other means failed, the spirits should be supplicated en masse to put a stop to Mrs. Britten's injurious conspiracy against mankind. "Father" Pearson then gave as a rule of practice for all to follow, this:

"Do no wrong consciously." This covered the whole moral law, except on one point. That point was provided for in what he called the eleventh commandment: "Love one another!"

At 7:30 P. M. the meeting re-assembled in greater numbers than in the afternoon. Every nook and corner was occupied, and the hall ways, passages and stairs were filled or blocked up. The exercises were of a threefold nature: charming vocal and instrumental music by a number of volunteer artists; the anniversary address of Mrs. Britten, and the test-session of Mrs. Foye. Mrs. Britten, who was robed in pure white, delivered a most excellent address, giving a history of the origin of the modern phase

of Spiritualism. It included a detailed account of the hour in Hydeville, N. Y., in which the manifestations first appeared, the first public test-investigation of the phenomena in Corinthian Hall, Rochester, and all the progressive outgrowth of the movement thereafter. She graphically and feelingly described the circumstances attending the memorable séance at which she first received demonstrative evidence of spiritual communion through the mediumship of the medium then by her side, Mrs. Foye, some 30 years ago, her conversion from orthodoxy dating from that séance, she being converted by the very same rapt, that were her sounding jubilate on that very platform. Mrs. Britten also paid attention to the dark side of the picture, the obverse side of the shield, and spoke of the follies and fanaticalisms which many professed friends had sought to fasten on Spiritualism, particularly in its early days, with passing references, also to the free-love insanity which some had essayed to make a part of our glorious philosophy. She concluded amid loud and long continued applause.

A rapping séance by Mrs. Foye concluded the evening's exercises. The usual number of excellent tests were given by her in the manner previously described in the JOURNAL. Several of the old spiritual workers announced their presence by the raps, and upon this occasion the tokens of spirit presence and work were given more largely to Spiritualists than usual in these addresses, most of her tests in public meetings, being given to outsiders, investigators, rather than to believers.

SUNDAY, APRIL 4TH, 1880.

The Anniversary exercises in B'nai Brith Hall, April 4th, under the auspices of the 1st Spiritual Union, like those on the 30th, at Charter Oak Hall, were a grand success. The hall was profusely decorated, and the platform was almost covered with choice flowers and floral emblems. The two halls seemed to vie with each other as regards the profusion and richness of the exquisite flowers adorning their platforms. Those of the Charter Oak and B'nai Brith were veritably living *parterres* of flowers, as it were. Portraits of A. J. Davis, J. M. Peck, and Dr. Blade and various spirit pictures of W. P. Anderson and others, beautifully festooned, graced the walls of B'nai Brith, while spiritual literature—books and papers—found ready sale at the table of Mother Snow. The exercises in honor of the day were varied and attractive, and were witnessed by a large concourse of visitors. One hundred and twenty-five scholars were present, and all seemed to enter into the spirit of the occasion with zest and earnestness. Little Annie Perkins, the musical genius of the lyceum, rendered two ballads most excellently, and other beautiful musical selections were given by Jennie Ray, Alice Cameron, Henry Andrews, Miss Robinson, Emma Booth, Maid Danskin, Della West and Frankie Robinson. Among those most proficient in recitation and meriting special mention, I caught the names of Charles Stern, Herbert Harding, Thos. Wise, Harry Mayo, Lottie Hebe, Edna Hope Loomis, Katie Hammond, Jennie Greenwood, Lizzie Powers, Nellie Mayo, Sophia Eggert, Etta Benjamin and Daisy Peck.

A most affecting incident occurred during the recitations. The former conductor of the lyceum, Mrs. Dr. H. J. French, who passed to spirit-life over a year ago, gave a poem for the occasion through the mediumship of Mrs. Scates. This poem was given by Mrs. Scates to Mrs. French's daughter, Jennie, about twelve years old, and a lyceum scholar, to read to the audience; Jennie ascended the platform and began to read; but she had not read more than the first two lines when she burst into violent weeping, and exclaiming, "O my mother! my mother! I can't read it!" dropped the poem and retired up the stage to moan and sob over her mother's loss. Her schoolmates finding it quite a difficult task to cause her to subdue her excessive grief and cease her lamentations. The poem was then read by Mrs. Scates. Miss Mayo, Mrs. Scates and other mediums announced the presence of several of the lyceum scholars who had passed to the Summer-land; and a poem, given through the mediumship of Mrs. Mathews, the conductor of the lyceum, from Little Jessie Stephens, one of the bright scholars of the lyceum, was read by that lady.

At 2 P. M. the large hall was thronged with an eager multitude, anxiously awaiting the feast of fat things in store for them, and filling every seat. During the afternoon and evening some exquisite singing was given by Mrs. Feather, Little Annie Perkins and the regular quartette. Mrs. Laverne Mathews worthily presided at each of the three meetings of the day. The first speaker was Mrs. E. F. McKinley, who delivered an eloquent and practical address, portraying the beauties of the spiritual philosophy and urging on all the practice of charity for the fallings and shortcomings of others. Each one of us should find out his besetting sin or weak points, and ask God's angels to come to us and assist us in overcoming them. We ought to apply Spiritualism to its highest use—the culture of our own natures, the correction of the evils affecting us and the world. Prof. W. N. Van De Mark followed in some earnest, forcible remarks, emphasizing atropically the immense benefit Spiritualism bestows upon the world through its code of ethics. Its great good, he thought, was in its moral power. He also thought we ought to be thankful to the brave pioneers in Spiritualism, who had to stand the brunt of persecution and obloquy, and the reward of whose labors we are reaping now.

Miss Clara E. Mayo, entranced, next delivered a pleasing and thoughtful address. This is our natal day as well as yours, said her angel prompters. Cherish the memory of this day in your daily life. Let its influences permeate your hearts, attuning them to sweetest love and charity. She then spoke of the difficulties of mediumship. If we come not as you wish, think not we have forgotten you. You can not think how difficult it is for us to linger in your atmosphere, repellant as it is to our souls; but for all this we come, in the spirit's best way, come to you. She closed by invoking the benison of the best souls in heaven upon the sore and afflicted hearts of earth. Mrs. Mathews then read an inspirational poem in honor of "the day we celebrate."

Mrs. Hendee next spoke of the glory and grandeur of spiritual truth. Spiritualism was no mythical delusion, but a blessed reality. She had long continued experience of its actuality. It is the emanations from spirit-life that convey you safely through life's troubled walk, inspiring you to heavenly fields of aspiration.

Father Pearson repeated to some extent his remarks as given at the Charter Oak Hall Anniversary, urging all to do no wrong consciously. For several years he had practiced that rule and was much benefited thereby. 1881, said he, will be an eventful

year. Spiritualism will then be 33 years old, the length of an average human generation. The perihelion of the four largest planets will also produce perturbations, following which will be beneficial changes, the character of which is unknown. The corner stone of the spiritual temple will be laid in 1881—the temple whose name will be Temple Arabia, or Divine Light.

Mrs. Lewis then delivered a discourse under influence, which for beauty of diction and sublimity of thought was the gem of the meeting. I shall not attempt to reproduce her eloquent inspirations, a full report being requisite to do them justice. She closed by calling upon the Spiritualists of this sun-kissed clime, whose treasures have largely filled the coffers of the world to build a hall, in which to voice the religion of the angels in heaven, a religion which had reason for its guide, love for its inspiration, and progression for its motto.

Mrs. Scates announced that she had seen Ray, T. Starr, King, Inspiring M. McKinley and Mrs. Lewis. Many lyceum children were present also in spirit. She described the beautiful condition of her late husband, Mr. McDonald, as she saw him in spirit-life, at his grave, where she had made request that he might see him, and said that since that time she had never shed a tear for the dead. She then described several spirits seen by her with certain ones in the audience, which were recognized. Mrs. Wiggin also described a spirit seen by her. The invisible, she said, far exceeded the visible present. Spiritualism is to me all that I ever hoped for a Savior. If we all do as Spiritualism tells us, we will do much better than we do. Let us all strive to do the best we can.

The afternoon services closed with a half-hour test séance of Mrs. Breed, a telegraphing, seer and writing medium. She gave a number of most excellent tests, ranging among the most satisfactory, thorough, and convincing I have ever seen. She certainly ought to do good missionary work among skeptics.

At 7:30 another large audience assembled. After a recitation by Nellie Pease (Fox), Wm. Emmette Coleman made the opening speech, inviting in a similar line of oratory to that expressed in his Charter Oak Hall address, the good of Spiritualism, closing amid loud applause. Mrs. Dr. Henderson succeeded him. The truths spoken on this platform are moving in the sphere beyond. She said, we are sowing seeds that will in time spring up in beautiful flowers in the garden of the soul. Down in each soul lies a diamond. Polish those diamonds. Place them so bright in your crowns to-night, that angels may say there is no light.

Prof. Van De Mark again adverted to the ethical side of Spiritualism, its beneficent teachings, inviting us to deeds of purity, brightness, love, both in old and young. Many refined circles in this city, said he, refuse to admit Spiritualists to their houses, because they erroneously associate it with free license. Spiritualism does not seek to crush the erring man or sinning woman, but takes them by the hand, leading them up higher. My life-time has been bettered, and I feel higher incentives to live a good life since I came in contact with the San Francisco Spiritualists.

Mr. Irving next read a carefully prepared paper, full of glowing thoughts and beautiful imagery, bearing upon the practical duties devolving upon us as recipients of the modern gospel. Belief in Spiritualism is of no avail without works. He concluded with a poem urging the importance of living true and noble lives. Mrs. Miller, an enthusiastic and unselfish medium, then followed in a few words of good cheer and womanly counsel. God bless the great-grandmothers of the Fox girls, said she, for without the great-grandmothers, there could have been no Fox girls. God bless the fathers and mothers. No woman can know the luxury of goodness till she becomes a mother. The way to conquer boys is to make them love you. God be thanked, all her children were Spiritualists. Glory to God for the wives and husbands, fathers and mothers, grandmothers and grandfathers, great-grandmothers and great-grandfathers!

Mr. Forree, late Methodist clergyman, then favored us with an earnest and stirring address with the gold camp-meeting fervor and in the old revival spirit. It was impossible for Spiritualism to come before it did, for the angel intelligences who had charge of the planet since its original birth from the sun, had fixed the time of its advent. When it did come, all the forces of the universe were behind it, and it could not help coming. Spiritualism is the second coming of the Nazarene; the culmination of the song of the Shepherds 1800 years ago.

Rev. Mr. Parker emphasized the importance of right belief as affecting character and as being instrumental in producing in us happiness or gloom.

Mr. Wilson said men were prone to do good rather than evil. Instancing in point the remarkable growth all over the world of Spiritualism in 33 years. What will Spiritualism have to show at its centennial anniversary? Mrs. Miller announced a brief message of encouragement from Martha Washington.

Owing to the intense interest manifested in the exercises, and the failure, from lack of time, of several of the speakers present to be heard, it was resolved that the celebration be continued on the following Sunday; and thus closed this, the second memorable day in San Francisco Spiritualism this year.

An Explanation.

To the Editor of the Religio-Philosophical Journal:

In a late number of the JOURNAL appeared a notice of my forthcoming work, second and third volumes of "Principles of Nature," by William Emmette Coleman, which calls for an explanation from me. My friend, Mr. Coleman, has given vol. III credit for more than it contains. The mistake arises thus: As appears in the introduction to vol. II, these two volumes were written several years ago, and remained unpublished for a very sufficient reason—want of funds. In the winters of 1878 and 1879, I re-wrote them entirely, abridging, condensing, adding new matter, etc. After becoming acquainted with vol. I, Mr. C. then an entire stranger to me, wrote me, inquiring if I had completed the series. On being informed that I had, but that there was little prospect of their early publication, he requested the favor of examining the MSS. I gave the desired permission, and he came to my home—the only time I have ever had the pleasure of meeting him—and read portions of them. In this manner he came into possession of what knowledge he has of vol. III, the advance sheets of which have not been furnished him, as he states. He is not informed of the changes made in that volume in the rewriting and abridgement of it.

It is sufficient here to state, that as published, the descriptions of spirit-life, modes, etc., are less full than in the old MSS., nothing is said of "courtship and marriage in spirit-life," which is treated in my work, *Heal Life in Spirit-land*; which book contains other things first recorded in the old MSS., and to which reference is made in vol. III.

The nature of Dely and man's relations to him, are treated in vol. II. The last chapter in the MS. to which Mr. C. refers as being the experience of my spirit guide, is not included in the published volume. In *Heal Life* an experience is given which serves to illustrate spirit-life, as that first writer did, which was the object in view in giving it.

I have learned many lessons during the years I have been in the exercise of mediumship, and one has had the effect to cause me to deprecate the use of great names to father and give character to communications from spirits. I have learned that great men and small men are so obscured by the medium through which they must reveal themselves to mortal man, that their identity must be uncertain under the most favorable circumstances. It is of no consequence who it is that tells a truth of which the world stands in need. I wish my writings to stand upon their own merits, and not upon those of John Adams or any other spirit, great or small; therefore I have said nothing of late years as to who inspired my writings. This name was given me at first, and I know the same teacher inspires all my works, whoever it may be. He acts as the mouthpiece of a circle or association of spirits that desire to teach certain things through the instrumentality of mediumship. I will add that there is much in that old MS. pertaining to spirit and spirit-life, that might with profit have been published, but it could not be at present. The future may favor my writing more on that subject, and giving to the world some of the things to which Mr. Coleman has referred.

I desire to express my thanks to Mr. Coleman for his review and earnest recommendation of my new books to the attention of the public.

MARIA M. KING.

Hammonton, N. J., April 12th, 1880.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

(Continued from last Number.)

RETROSPECTIVE.

A single retrospective glance over the three years of my spiritualistic experiences, thus passed in review before us, and I will draw these papers to a close.

What I believe to have been the first Spiritualist convention was held at Worcester, Mass. I do not remember the exact time, but think it must have been during the year 1852, or possibly in 1853. The convention itself did not seem to amount to much, being as it was, made up of self-selected delegates, many of whom were in the green, half-developed mediumistic condition with eyes bent partially opened to the reality and significance of the light that had come to them. Hence there was largely a confusion of tongues, and much of the time was occupied to but little purpose. Probably nothing would more forcibly illustrate the general improvement of our movement than the placing in distinct contrast the unbalanced and chaotic condition of that convention with the intelligent and orderly proceedings of our public gatherings of to-day. But there was an incident connected with this convention of so remarkable and interesting a character that I am unwilling to leave it out of my chapters of experience.

Among other persons of interest whom I met on this occasion was a brother minister, who, in a confidential conversation with me, confessed his deep interest in Spiritualism, and also that he was highly mediumistic in his tendencies, but that, being unwilling to be publicly known in this, he had, with a strong effort of the will, succeeded in freeing himself from a control which had sometimes been so complete as to overcome his personality and place him in embarrassing positions, at times, even in the pulpit, on one occasion his manuscript sermon having been snatched from his hand and thrown back upon the seat, as he was rising to begin his discourse—the invisible control not being willing that he should speak otherwise than from present inspiration, whilst he still insisted upon holding on to the helps of a written discourse. But he finally succeeded in carrying his point in this and other instances somewhat similar, until he had, as he supposed, wholly freed himself from the troublesome control.

Previous to meeting with this brother minister I had called upon the Rev. Dr. Hill, the same with whom the incident occurred in connection with Austin E. Simmons, as given in a previous paper. With this very fair and friendly brother, I had, at his request, arranged to hold a circle through the help of an excellent medium, from Athol, a Mrs. C., who with her husband was attending the convention. The circle was to be held at the house of ex-Governor John Davis, his next-door neighbor, with the expectation that only the two families, the medium, her husband and myself were to be present. But when I thus became acquainted with the history and condition of the mediumistic minister I was strongly impressed to take him with me to the circle. At first he hesitated a little as to accepting my invitation, fearing that he might possibly again be drawn under the spirit control. However, as he was very desirous of attending, and as he had now become quite confident of his ability to withstand the spirit-power, he decided to go.

The circle proved to be an excellently arranged one for a powerfully combined spirit-battery. All present were deeply interested, and, besides the mediums already named, Mrs. Davis was herself understood to be an excellent writing medium, though her capacity was not called into use on this occasion. Still, all tended to increase the harmonious force that was concentrated around us.

Soon after we were seated, I saw that my mediumistic brother was likely to get into trouble, as evidently there was a powerful combination of the spirit-power being brought to bear upon him. But, for some time, he succeeded in withstanding the effort thus being made to get him under the spirit-control. In the meanwhile Mrs. C., the other medium, was in her spirit condition, giving various interesting demonstrations to the company.

At length she was influenced to lend her direct aid in bringing the other under the spirit-control. She first went round to his side of the table and made various motions of her hands about his head; then returning to her position opposite her right hand and arm were made to rise up slowly toward a horizontal position—much as if aiming a

pistol at his forehead. And the result which followed was much as if that had been the case, for no sooner was her arm with its extended hand fairly brought to a level with his forehead, than he fell back into a deep unconsciousness much as if he had been hit with a deadly bullet.

And now, for about the space of three hours, this man was kept in his profound trance condition, giving forth—at times, tests of special interest to individuals of the company, and at others discoursing eloquently upon themes of high and wise thought.

The entire company were so absorbed that the passing of time seemed to be hardly noticed; but when at length our circle was dissolved, it was found to be past one o'clock.

On coming out of his condition, this ministerial medium manifested the greatest surprise, confusion and chagrin. He begged us to keep what had passed wholly to ourselves, as his dislike was extreme against being publicly known as having acted in the capacity of a medium. And to me, after having left the house, he said that had he supposed it possible for him thus to be drawn back under the spirit-control, no consideration would have induced him to make the exposure.

Of the subsequent history of this individual, I know but little. For a while after, while he still continued to preach, I saw him occasionally; and my impressions—gained partly from conversing with him—were, that his condition was an unhappy and unpromising one, being as he was, highly endowed with mediocrity capacity and yet held in bondage to the old order of things by his regard to public prejudice and love of popularity. It will be readily understood by those conversant with the laws of spirit influence and control, that the natural result would be inharmonious and inefficiency. At all events, in the present instance, the person seems to have ere long disappeared both from the old and the new field of action.

The Phantom Blacksmith.

The London *Spiritualist* published the account that appeared in the JOURNAL several weeks ago, in reference to the "Phantom Blacksmith," and appended thereto the following, which explains itself:

A week later the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, seemed to believe the account in reference to the Phantom Blacksmith to have been false throughout, because disbelievers in real spiritual phenomena said that boys did it, also because a ghost of an anvil could not readily be created. Is this so? There are many strange problems in psychology yet unsolved. Witness the following case, from Mrs. Crowe's *Night Side of Nature*, about spirit carpenters working with tools:

"When the mother of George Canuing, then Mrs. Hunn, was an actress in the provinces, she went, amongst other places, to Plymouth, having previously requested her friend, Mr. Bernard, of the theatre, to procure her a lodging. On her arrival, Mr. Bernard told her that if she was not afraid of a ghost, she might have a comfortable residence at a very low rate; 'for there is,' said he, 'a house belonging to our carpenter, that is reported to be haunted, and nobody will live in it. If you like to have it, you may, and for nothing, I believe, for he is so anxious to get a tenant; only you must not let it be known that you do not pay rent for it.'

"Mrs. Hunn, alluding to the theatrical apartments, said it would not be the first time she had had to do with a ghost, and that she was very willing to encounter this one; so she had her luggage taken to the house in question, and the bed prepared. At her usual hour, she sent her maid and her children to bed, and, curious to see if there was any foundation for the rumor she had heard, she seated herself with a couple of candles and a book, to watch the event. Beneath the room she occupied was the carpenter's workshop, which had two doors; the one which opened into the street was barred and bolted within; the other, a smaller one, opening into the passage, was only on the latch; and the house was, of course, closed for the night. She had read somewhat more than half an hour, when she perceived a noise issuing from this lower apartment, which sounded very much like the sawing of wood; presently, other such noises as usually proceed from a carpenter's workshop were added, till by and by, there was a regular concert of knocking and hammering, and sawing and planing, etc.; the whole sounding like half a dozen busy men in full employment. Being a woman of considerable courage, Mrs. Hunn resolved, if possible, to penetrate the mystery; so, taking off her shoes, that her approach might not be heard, with her candle in her hand, she very softly opened her door and descended the stairs, the noise continuing as loud as ever, and evidently proceeding from the workshop, till she opened the door, when instantly all was silent—all was still—not a mouse was stirring; and the tools and the wood, and everything else, lay as they had been left by the workmen when they went away. Having examined every part of the place, and satisfied herself that there was nobody there, and that nobody could get into it, Mrs. Hunn ascended to her room again, beginning almost to doubt her own senses, and question with herself whether she had really heard the noise or not, when it recommenced and continued, without intermission, for about half an hour. She however went to bed, and the next day told nobody what had occurred, having determined to watch another night before mentioning the affair to any one. As, however, this strange scene was acted over again, without her being able to discover the cause of it, she now mentioned the circumstance to the owner of the house and to her friend Bernard; and the former, who would not believe it, agreed to watch with her, which he did. The noise began as before, and he was so horror-struck, that instead of entering the workshop, as she wished him to do, he rushed into the street. Mrs. Hunn continued to inhabit the house the whole summer, and when referring afterwards to the adventure, she observed, that use was second nature; and she was sure if any night these ghostly carpenters had not pursued their visionary labors, she should have been quite frightened, lest they should pay her a visit upstairs."

Birds are furnished with a natural substitute for spectacles. They have the power of contracting the eye, making it more convex so as to see the objects which float in the atmosphere and catch them for food; and also of flattening the eye to see at a great distance, and observe any violence or other enemy is threatening to destroy them. They have likewise a suitable covering which they can draw over the eye at will to protect them from the injuries incident to a rapid flight, and an air bag which they can contract when they wish to come down and expand when they wish to rise up.—*Lectures of Prof. Huxley, 1868.*

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Methodistic Mendacity.

Life and death are equal in themselves;
That which would cast the balance is thy falsehood.
—Dryden.

For the followers of Wesley, as a class, we have the greatest respect and esteem; the world has never seen more spiritually minded and self-sacrificing men and women than many of them who have devoted their lives in ministering to the spiritual needs of the race. The ordeals endured by hundreds of the early pioneer itinerants almost surpass belief and afford some of the grandest examples of self-abnegation and devotion to the interests of humanity known in history. And to day the Methodists of America are noted for their public spirit, patriotism and zealous loyalty to all that is good and noble, as well as for their toleration and receptivity to truth. Many of their most distinguished leaders in the past, including Wesley, believed in active spirit agency and intercommunion between the two worlds. Wesley has left a large amount of valuable testimony on the subject; among other things he says: "And if our eyes were opened we should see 'they are more than are for us than they that are against us.' We should see"

"A convoy attend;
A ministering host of invisible friends."
In all ages He (God) used the ministry both of men and angels."

Dr. Adam Clarke, the eminent commentator who occupies a lofty place in Methodist history and is deeply ensnared in the hearts of his people says: "I believe there is a supernatural and spiritual world in which human spirits live and have intercourse with this world, and become visible to mortals."

Rev. Wilber Fisk, D. D., says: "And how often has Bunyan's blessed spirit lingered around our path to lead us on to God; and who knows, brethren, but it is the inspiring spirit of the flaming Whitefield, or Hall, or Chalmers that sometimes sets on fire our stammering tongues with heavenly eloquence?" Rev. Sampel Watson, D. D., of Memphis, who was for a third of a century an honored minister in the Methodist church, and who edited Methodist papers long after he was known by his brother ministers to have given full credence to spirit phenomena, is the author of two books replete with irrefutable evidence of spirit communion and the various phases of manifestations. An undercurrent of sympathy with, and belief in, spirit intercourse permeates the whole Methodist body. Methodism has a literature rich in experiences of spirit interference and aid; and Spiritualism has overshadowed her path from the days of John Wesley to those of Dr. Thomas. A prominent Methodist minister of a neighboring state once said in our office, "Let our church discard Spiritualism and she has nothing left on which to stand."

Methodism, however, like every great movement sometimes receives accessions which impoverish rather than strengthen. Fanatical bigots and jesuitical adventurers pander to religious prejudices or wield the sectarian lash, in the one case from ignorance and in the other from mean and selfish motives. Though some there be, even in this enlightened age, who appear to think it justifiable to lie for the sake of the church, yet we believe that no good cause can ever be advanced by misrepresenting another, and in this belief we feel sure the great heart of Methodism beats in sympathy. Therefore we feel assured our Methodist friends will thank us for calling attention to the unconscionable mendacity of a man whom they have allowed to work himself into the responsible position of editor of one of their leading newspapers.

In a late issue of the *Northwestern Christian Advocate*, appears some two columns of one of Rev. Joseph Cook's lectures, being the portion referring to the Indian policy of the government, all of which is given in full. When, however, the Reverend editor comes to the main body of the lecture in

which Spiritualism is discussed and Mr. Cook's experiments with the medium at Mr. Sargent's house are given, he very discreetly, as he thinks, suppresses Mr. Cook's language and gives the following brief, garbled and unfair synopsis, adding thereto an editorial falsehood.

Mr. Cook's lecture was mainly devoted to narrating his experience with a "psychic" at the house of Mr. Sargent. Mr. Cook, with others, sat down at a table, five gaslights burning, and clasped two plates, which were held in sight all the time the "psychic" also clasped the plates. The "psychic" then placed a small atom of pencil on the plate between the plates before they were closed, and then underwent strange facial contortions expressive of an "agency of volition." Mr. Cook believes. While the hands were clasped about the plate, the atom of pencil moved, and he saw it make a peculiar grating sound, and after Mr. Cook said "whist," every one of us heard writing going on between the surfaces. When the plates were opened, the writing found was in answer to one of Mr. Cook's questions, which he had written on a bit of paper and rolled into a pellet which pellet had never been seen by the psychic. Mr. Cook, Mr. Sargent, and the others present signed a paper which stated the facts for the consideration of a writing world. Mr. Cook said that he had been enough from Boston to have inquired what had been done in Chicago in the way of exposing this psychic business he would have found that precisely the same of course had been performed here, and have been demonstrated to be mere prestidigitations. Mr. Cook's conclusions concerning psychic forces and Spiritualism shows that he is not sufficiently imbued with scientific skepticism to be a reliable investigator into these phenomena.

Had Mr. Cook ever been as unfortunate as to spend valuable time in reading Dr. Edwards' puerile attacks on Spiritualism, and the columns of infanity inspired by fraternization with the exposed trickster "Huntoon," he would have readily seen what even the greatest dullard conversant with the facts could not avoid seeing; viz., that Dr. Edwards was basing his whole argument against Spiritualism and its phenomena upon the statements of a confessed scoundrel, whom he would not believe under oath, and who had long before been exposed as a trickster by the *Religio-Philosophical Journal* and who, in consequence, had no standing among Spiritualists. And Mr. Cook would at once have thrown aside Mr. Edwards' assertions as of no more value than those of "Huntoon," his comrade and co-worker in the attempt to demolish Spiritualism.

When Dr. Edwards asserts that: "Precisely the same phenomena have been performed here, and have been demonstrated to be mere prestidigitations," he deliberately and maliciously states what he knows is not true. And when, by strong implication, he asserts there is no such thing as independent slate writing and never has been, he shows himself to be either profoundly ignorant or totally devoid of moral honesty; if ignorant he has no excuse, but if lacking in moral honesty there may be some palliation for his offense, as baptism and joining the church may not have entirely eradicated his innate proclivities. If he still needs regeneration, we implore the spirit of the sainted Dr. Eddy to return and heap coals of fire upon the head of his successor by enveloping him in such a flood of heavenly truth, that in its resplendent light he can see what a miserable sinner he is, and how radically he must change, if he aspires to follow in the wake of the former editor of the *Northwestern*, and to hear the welcome words, "Well done good and faithful servant," as he crosses the river of death.

The *RELIGIO-PHILOSOPHICAL JOURNAL* goes regularly to the office of Dr. Edwards, and therein from time to time he could have read accounts of independent slate writing, over the names of such men as Mr. Epes Sargent, Dr. Samuel Watson and other equally reliable and trustworthy correspondents. In those accounts it is stated that messages were written on the slate while it was held by the visitor several feet from the medium, and in bright sunlight. There is no fact in existence more clearly established than that of independent slate writing, whether Dr. Edwards knows it or not.

That Dr. Edwards is so densely ignorant of well accredited facts as he appears, may be questioned, but if he is it is willful ignorance, for we have in the past given him an opportunity to either correct his error or prove us mistaken. In the issue of this paper for January 4th, 1879, we reviewed his position quite fully and published therewith the following:

CHALLENGE TO ANTHROPOLOGICAL, D. D., TO TEST A MEDIUM FOR INDEPENDENT SLATE-WRITING.

The editor of this paper will place in the hands of L. J. Gage, Cashier of the First National Bank of Chicago, a certified check for the sum of two hundred and fifty dollars (\$250) endorsed in blank, with instruction to pay it to Dr. Edwards upon the written order of majority of the committee hereinafter named. Said money to be used by said Edwards in sending extra copies of the *Northwestern Christian Advocate* containing the above said committee's account of the experiments to be had as heretofore specified, to such persons and publications as said committee shall designate. The conditions of this offer are as follows:

The editor of the *Religio-Philosophical Journal* will name a medium in whose presence he believes manifestations of the phenomena of what is called independent slate-writing occur. He will name three members of a committee, Dr. Edwards to name three, and those six to choose a seventh. With this committee Dr. Edwards and the editor of this paper shall hold a series of sittings in the presence of the medium, at the house of said medium, in the city of Chicago, at such times as shall be held in day light in a well-lighted room and every facility given for careful scrutiny.

In case Dr. Edwards shall show to the satisfaction of a majority of the committee that the manifestations are the result of trickery, then the money is to be returned over to him; or, if he shall be able to duplicate the manifestations under the same conditions imposed upon the medium, then the money is his, for the use hereinafter mentioned.

Dr. Edwards may send his agent to the office of this paper, to arrange preliminaries or state where the same can be done. Falsify order is not made for humbug. And if the amount of money is not large enough, it will be made larger.

A marked copy of the above was sent to Dr. Edwards at the time, but it elicited no response. We now repeat the offer and ask our Methodist friends in all candor: Do you not think our proposition a fair one, and is it not Dr. Edwards' duty to either accept or acknowledge that he dare not meet the issue? From our previous experience with our contemporary we have but little hope that he will now show his sincerity and faith in his own statements. Once upon a time he made a feint on Spiritualism to cover a flank movement against Dr. Thomas, and in that very feint he used such ammunition as this:

It is sad, and yet ludicrous and yet true, that what is scientifically called "expectation," and its absurd correlative, the willingness, yes, preference to be hum-

bugged, account for nearly all the wonders in Spiritualism.

Were we inspired by the same spirit as was our contemporary when he fired that shot, we should say: "It is sad, and yet ludicrous and yet true, that what is scientifically called 'expectation' and its absurd correlative, the willingness, yes, preference to be humbugged as exhibited by Methodists, account for nearly all the editorial vagaries and false statements of the editor of the *Northwestern Christian Advocate*." But we will not say it, for it is not true. The truth is that Dr. Edwards is deluding himself with the notion that his puerile attacks on Spiritualism will stem its relentless flood which he, in terror, now sees engulfing Methodism and pouring into her bosom anew those glorious spiritual fires which had been so nearly extinguished by just such religious linkers as the man the General Conference was cajoled into placing at the head of a leading organ of the church.

To our Methodist brethren, we say: Intercommunion between this and the Spirit-world is a stupendous and ever present reality, a great overshadowing truth. It adapts itself to the individual, and though not of necessity making him better, its tendency is to do so; and when a knowledge of spirit intercourse is brought home to the individual, and supplemented with pure and elevating earthly influences he becomes a powerful moral engine; and the more you multiply your power in this way the greater will be your increase in spiritual force, and the more far reaching and beneficent the influence of your organization. Spiritualism has evolved stubborn facts which can not be driven out of the world by ridicule or anathema. Wisdom dictates that you open wide your doors and welcome these facts, utilize them, bring to their aid your practical experience in bettering mankind, and the union will give a new and irresistible impetus to your moral and spiritual work.

A Point of Morals.

The superstitious prejudice which has heretofore existed among thieves against "stealing pennies off from dead men's eyes," will be happily removed through the generous influence shed upon the moral aspects of this mode of gaining a livelihood, by the example of the subscribers to the *Post and Mail* stock, and particularly by that of the eminent and pious editor of the *Northwestern Christian Advocate*, Mr. O. A. Willard, the former manager of the *Post and Mail*, is dead. The pennies that are resting upon his visual orbs, now forever closed, consist of certain subscriptions for stock in the *Post and Mail*, which he obtained from numerous parties during his life. Dr. Edwards, editor, exponent, stalwart pietist, etc., subscribed for stock, received the certificate, became a director and vice-president of the *Post and Mail* Company, was present at a number of the stockholders' meetings and was put on a committee, though he now says that he returned the certificate, never voted upon it, and signed his name only "for accommodation and without a suspicion that he was subscribing for stock." His signature he would have us infer, lacks the requisite degree of intent to make it binding in behalf of creditors who, perhaps, may have been induced by his very name to trust the company. The money due on these subscriptions is needed to pay the creditors of the *Post and Mail* for paper, etc., and possibly its prompt payment might leave a surplus sufficient to protect the widow and orphans of poor Willard from tasting the bitter bread of penury. The legislature intended, in passing the statute allowing parties to law suits to be witnesses in their own behalf, to exclude the cases wherein the living might be tempted to swear away the rights of the dead. For as most legislators are reputed to be thieves, they naturally cling to the prejudice against robbing the dead, which is a distinct profession. They therefore provided that in all suits by or against the estate of a deceased person, the party to the suit shall not testify to transactions which occurred with such deceased person while living. But they neglected to provide that in suits by or against corporations, where the cause of action or defense grows out of transactions had with a deceased managing officer of the corporation, the adverse party to the suit should not testify to such transactions. This is the case of the *Post and Mail*. The stock subscription was taken, by Willard as an officer of the *Post and Mail* Company. Had it been an individual or partnership concern they would have been shut off from the privilege of removing the pennies from the dead Willard's eyes by their own testimony. But, the company having been organized as a corporation, the statute leaves a loophole open through which the jackals may creep in and plunder the corpse.

Every one knows that if the *Post and Mail* had paid handsome dividends, and these gentlemen had sued to recover them, Willard would not have taken the stand to prove that the subscriptions were merely made up a collection of the autographs of gentlemen distinguished for their politics and piety. Each of the honest Shylocks who now swear that he signed his contract only for ornamental purposes, and to fraudulently induce others to sign in good faith, would then have pocketed his dividends and laughed at the attempt to "pull his name from off the pond." No doubt if Willard were living he would prove every signature to have been given without reservation and in good faith. No doubt he used these very

signatures in obtaining credit and further signatures to stock. This being so it is a queer perversion of the rules of evidence which permits the signers for stock, to swear away the motive and intent of their written signatures. But it is not upon these legal aspects of the case that we care to dwell. We care not to enforce the point of honor, that would arise in the mind of a true gentleman, forbidding him to swear at all, in a suit against the dead, though the legislature in trying to put up the bars had left open the side gate. We only care to suggest to the gentlemen who have heretofore made a profession of larceny, that their prejudice against stealing from the dead is a mawkish and superstitious sentiment. The Bible authorizes no such distinction, and the bright and luminous example of the authoritative exponent of morals for the Methodist denomination in the northwest proves that in this matter at least, prejudices must be subordinate to business. Let the next criminal in our docks plead to an indictment, that "he took the horse for accommodation merely and without the least suspicion that he was committing larceny, or, that the wound he inflicted with the bowie knife was only "an accommodation stab, without a thought of homicide." The plea is not only good enough in law to run a court with, but good enough in morals to run a Methodist "advocate."

Dr. W. B. Carpenter and his Brothers.

[From the Boston Transcript.]

Your correspondent "W." in the *Transcript* of March 30th, seems to think that Dr. William B. Carpenter is a better authority against certain phenomena which he has not seen, than Mr. William Crookes, the chemist, is in behalf of certain phenomena which he has seen. My present object is simply to call attention to what Dr. Carpenter's two brothers—Philip Pearson Carpenter and Russell Lant Carpenter—have to say on the subject of Spiritualism, so distasteful and incredible to "W." and to his *Magnum Apollo*, Dr. William B. Carpenter.

Within the month there has appeared in London, "Memoirs of the Life and Work of Philip Pearson Carpenter, B. A., London, Ph. D., New York, chiefly derived from his letters; edited by his brother, Russell Lant Carpenter, B. A.; London: C. Kegan Paul, 1880." In this memoir I find the following passage in regard to Mr. P. P. Carpenter:

"Not long after he heard of the death of a little son of Mr. I. Moulding, who seemed full of health and happiness when he had visited him. He was thunderstruck, and felt like David when 'He was astonished for one hour.' When, after some time, he was able to write to his dear friend, he says: 'As for me, I have left off believing in deaths, so-called. The spiritual world appears to me close and near. Judging from all accounts, there are only a few hours, or days at most, before the spirit wakes up again. I believe my deprivation of home sympathies has made me live more in the spiritual world, from which I feel separated only by a veil of flesh. I feel as though I would never surprise me to find that I had died and was there; it often seems more natural than the present state. In old times, when I believed in an external heaven, and thought we left off being men and became some queer kind of undefined angels, it was not so. Now I feel it to be a waking up of the same humanity without the hindrances of flesh.' In my intercourse with the Spiritualists it is evident to me that they do not burn for death, like orthodox Christians, whose heaven is more ideal than real. They really do believe that their friends are living happily, and have intercourse with them. About this medium work I care very little; its principal use is to teach the reality of things unseen; and it must be a very imperfect thing at best, because it is only the lowest elements of their nature that can communicate with the highest of ours. But for us all to look on the next states as an absolute continuation of this, only in a far purer and in every way a better sphere, is good for us all, and especially for those who have treasures in heaven."

From this it would seem that Dr. Carpenter's brother Philip, eminent as a naturalist, and one of whose works is now being printed by the Smithsonian Institution at Washington, was a thorough Spiritualist; and if any further proof of it should be asked for, it may be found in the following footnote, appended to the foregoing quotation, by his brother, the editor of the memoir:

"In the summer he had attended a circle of 'mediums' at Plymouth, Mass., and had been subsequently introduced to Mrs. Underhill, formerly of Rochester, then of New York, by Mr. Garrison, with whom he spent an evening, of which he gave a full account; he believed that he then received messages from the departed."

It is barely possible that Dr. Carpenter's brother Philip, having investigated the subject may have been as good authority in regard to it as the doctor, who did not investigate.

To this it may be added, that it appears from the volume mentioned above, that Mr. Moulding was of Chicago; that Dr. Philip Carpenter died in 1878, at Montreal, where he had long been eminent for philanthropy and public spirit; and that also he and his biographer, had both been fellow students at College, in England, with the Rev. William Mountford, of Boston.

All these Carpenters were brothers of Mary Carpenter, of whom a memoir was published last year, and who is widely known as connected with the education of the native girls of the East Indies.

On the subject of Spiritualism, as on an earlier subject, it has been in two or three remarkable instances, that a man's foes have been those of his own household; but in one case at least, the scientific unbeliever came to believe and feel that, all along, his science, as it grew finer, had been prophetic of something to happen like Spiritualism.

Philip Carpenter was practically such a Christian, for the feeling which he had been vouchsafed to as to human infirmities, that sometimes he may well have seemed to be somewhat eccentric, and not unlike Paul and many other earnest men in their respective times and places; for to persons who are themselves insipid, the salt of the earth is not always altogether agreeable—not though it savor of immortality even for a certainty.

William Ellery Channing—Centennial.

One hundred years ago, April 7th, 1880, this distinguished Unitarian clergyman leader in liberty of conscience, and reformer, was born in Newport, R. I., where his centennial birthday was celebrated by a large meeting at the Opera House, and by the laying of the corner stone of a Memorial Church. Eminent clergymen of different denominations were present. A paragraph from the discourse of Rev. H. W. Bellows gives a clear idea of Channing's theology, his rejection of dogmatism, and his reverence for conscience. He taught, with rare power and beauty, the capacity of man for endless culture and growth in grace, and illustrated his teachings by a life of tenderness and moral heroism. Dr. Bellows said:

"Channing was a theologian, but not of the old pattern. He studied God and reported his ways and his will after a manner that had not been recognized in former schools of theology. This indeed was his chief service, that he broke with the old theological methods, and refused to settle the controversies of the Church by an appeal to Scriptures and creeds, authoritative over the mind and heart of man, and not merely authoritative within them, and by concurrence with their testimony. Freely, joyfully, humbly and with his whole soul he bowed before truth, worth, goodness, purity, sacredness, and in the testimonies of his own spiritual nature he saw them, to an infinite extent, in the great source of his own moral experience. That mind is one and the same essence in God, angels and men is a fundamental postulate with him."

Cordial letters from Dean Stanley in London, and Phillips Brooks, of Boston, eminent and liberal Episcopal clergymen, and from others, were read. We give Whittier's words:

"MY DEAR FRIENDS: I scarcely need say that I yield to no one in love and veneration for the great and good man whose memory, outliving all the prejudices of creed, sect and party, is the common legacy of Christendom. As the years go on the value of that legacy will be more and more felt, not so much perhaps in doctrine or in spirit—in those utterances of a devout soul which are above and beyond the affirmation or negation of dogmas. His ethical serenity and christian tenderness, his hatred of wrong and oppression, with love and pity for the wrong-doer; his noble plea for self-culture, temperance, peace and purity; and above all, by precept and example of unquestioning obedience to duty and the voice of God in the soul, can never become obsolete or outdated. It is very fitting that his memory should be especially cherished with that of Hopkins and Berkeley in the beautiful island to which the common residence of these worthies has lent additional character and interest. Thy friend,
JOHN G. WHITTIER."

Danvers, Mass., March 13, 1880.

A letter from the veteran anti-slavery leader and Spiritualist, Wm. Lloyd Garrison, written only a month before his passing away, to the committee who were preparing for this celebration, was also read and heard with much interest.

"DEAR SIR: I cheerfully respond to the request made in your letter, by which I am informed that a meeting will be held in your city on Monday evening next, with reference to making arrangements for celebrating the hundredth anniversary of the birth of William Ellery Channing. Such a celebration will be a most fitting tribute to the memory of one whose intellectual power, moral excellence, nobly catholic and widely philanthropic spirit, profound regard for truth and right, courageous disregard of popular sentiment, in the matter of theological dissent, and a pervading spirituality of thought and purpose, entitle him to rank with the foremost teachers, exemplars and benefactors of mankind. As he never sought human applause, he needs nothing of it now, yet, having consecrated his life to the inculcation of all that is beautiful in humility, god-like in aspiration, uplifting in virtue, ennobling in true piety, and world-regenerating in Divine Love, let all sectarian shibboleths be forgotten at such a commemoration as is contemplated, and let the wise and good of every sect and party improve the opportunity to show their appreciation of his work. For, in regard to doctrinal views or scriptural interpretations conscientiously held, no one is more orthodox or heterodox than another, and there is no such thing as a heretic or heresy, on Protestant ground, any more than there is of papal infallibility; seeing that the right of private judgment in all matters of religious faith and practice is admitted to be absolute, and that no higher or better test can be applied than this: 'By their fruits ye shall know them.'"

For his testimonies and appeals in behalf of the suffering poor and working classes, of the millions that were groaning in bondage at the South, and for the incoming of the reign of universal peace on earth—though at times to make a consistent application of fundamental principles—Dr. Channing deserves to be held in grateful remembrance. Especially is he to be honored as the eloquent advocate of free thought, free speech, free inquiry, and non-conformity when acquiescence would be in violation of the understanding and conscience. And nothing could be more guarded, comprehensive or sublime than his definition of the freedom of the human mind. "I call that mind free," he says, "which jealously guards its intellectual rights and powers, which calls no man master; which does not content itself with a passive or hereditary faith; which opens itself to light whenever it may come; which receives new truth as an angel from heaven; which, whilst consulting others, inquires still more of the oracle within itself, and uses instructions from abroad, not to supersede, but to quicken and exalt its own energies. I call that mind free which sets no bounds to its love; which is not imprisoned in itself or in a sect; which recognizes in all human beings the image of God and the rights of his children; which delights in virtue and sympathizes with suffering wherever they are seen; which conquers pride, anger and sloth, and offers itself up a willing victim to the cause of mankind; which does not cower to human opinion, but feels itself accountable to a higher tribunal than man's; which, through confidence in God and in the power of virtue, has cast off all fear but that of wrong doing. *Ecco Homo!* Yours truly,
WM. LLOYD GARRISON."

Boston, April 6th, 1879.

The exercises were full of interest to the close. At the Brooklyn Academy Hall, a vast audience heard addresses from clergy

Immortality an Immortal Fact.

It is a favorite sentiment of mine that our ability to form an idea is itself the proof that that idea is in some sense true. This may be some unconscious reiteration of the doctrine of the great philosopher whose *Diogenes* constitutes "The Bible of the Learned." But I am not conscious of it; for me it has seemed to come intuitively. Plainly it is to believe that ideas were the cause, the prior realities, and came with the spirit from its divine source. We do not originate what we make or think; we only copy or reproduce.

I have the conception distinctly and very vividly that I am subjectively a spiritual essence. It was not so plain and unequivocal in former years, when the personality seemed to include the entire physical structure. As years accumulate, the body with all its curiously organized parts, as a thing apart, which I may contemplate as a distinct object. It seems as if, at a little way from me, I am conscious of an mental or functional disorder; the mind is clear, the brain apparently normal, and the various parts in usual health. It is like a maturing of the physical entity away from the corporeal investiture which has been all along so necessary, and which is yet able to make me keenly aware of the discomforts of cold, pain and fatigue. In the end, it seems to me, the full analogy of wheat will be realized. The grainy blade was for a time all important. The stalk was necessary, and also the ear with its growth of chaff. In due time the blossom appears and the kernel is evolved. After this the whole stalk, the straw and chaff become superfluous, and belong no more to the newly-formed grain.

It sometimes looks inconsistent that the believer in a future state of bliss displays no special eagerness to depart from the mundane to the immortal condition. We smile at the portentious Calvinist who is confident of belonging to the predestinated number of the redeemed, so fixed, and certain that it can neither be increased nor diminished, and yet employs care and vigilance to prolong his life on earth. There is a comical aspect to his peculiar hesitation. "He may not be certain after all. He would not thank anybody for wishing his departure hastened. Nevertheless, he is right. He is no hypocrite or self-deceiver. He is simply obeying an instinct higher than his religious belief, and has left the latter unwiltingly in abeyance. Instincts are safer guides than beliefs. There is a purpose in our life, whether we recognize it distinctly or not, and it is best fulfilled when we live out our time to the last. The attachment to life is a propensity implanted in us to hold us here and make us careful about unnecessary counteracting of danger. It is recorded of the lumberjacks of victims of the first French Revolution, that they exhibited great fear of being hurt while on their journey to the guillotine.

To demonstrate immortality by logic and argument is not easy. It has been justly affirmed that one must first love before he can know whether the object is lovely. So it behooves us to be immortal in order to be able to perceive our immortality. I do not question by this remark the possible perpetuity of the interior existence of him who doubts or denies. I only assert that my consciousness is abundant evidence of my own possession. Another may not have matured so far, or his spiritual faculty may be from some cause rendered torpid. I have no authority to judge another. Charles Fourier declared that a desire which God had implanted in a human being was his prophecy of its fruition. This is ample evidence that our existence is continued beyond this present earth-life. The wish to live, to be to know as known, is innate and laborious. It was not engendered in us from the external world. It took its origin in the interior consciousness and was there evolved to be the witness of God in man.

Hence it will be perceived that we are apt to form too circumscribed a conception of what is meant by immortality. We regard life as a physical matter, a mode of existence with corporeal sensibilities. It is this habit of mind which induces many to imagine that there can be no soul or intellect except as the brain and organism exist for its evolution and support. But I do not recognize this transcendent importance of material substance. Analogy suggests to me the fact of likeness of entity with varying form. The life derives the elements of its woody fibre from the air. Even the coral is supplied with its lime from the sunny atmosphere; the mineral can not be found in the sea water, which flows around the growing reef. The same law may hold good in our human nature. The elements and atoms are composed of invisible forces. Because they have become tissue and brain, and thereby the physical basis of existence, it does not follow that when they are resolved away, the existence must cease. Indeed, they are constantly disintegrating. The particles that made our body and brain of a moment, have since blended with the atoms of other places to others. The potency which can attract elements and forces and lay them aside for others, is greater than they; while they change, it remains. It survives their departure, retaining its own identity. As the kernel of wheat does not perish when the chaff-envelope bursts and it leaves the stalk, so the real person, the soul, does not cease to exist when withdrawn from the body.

What, then, is life? That it is a force, or rather a principle co-ordinating forces, is evident. But this is an imperfect definition. It is analogous to light, which is white and invisible to common eyes, but is described in numerous colors, when commingled with the shade. The spirit in like manner is constituted of qualities and affections. Love is the essence of vitality and its intensity is correlated with the tenacity to live. What we usually denominate sentiments are so many elements of life. The moral nature is the essence of our being. We are constituted of our loves, our thoughts, our virtue and probity. Herein is the measure of our immortality. It is no problem of material and spiritual, but of goodness, love of justice, moral worth. Whoever loves is immortal.

How can this be shown? It is not easy to throw the measuring line of physical science over the field of true wisdom. The finite can not comprehend that which is beyond its dimensions. We may know God, but can not "find out the Almighty to perfection." We know that the protoplasm of the scientist exists as such by virtue of life, but we do not perceive that life without we have first obtained the protoplasm. Even then, only the phenomena are witnessed and not the entity which causes them. Consciousness transcends all manifestations.

We may not limit our attention to these external facts. Such knowledge is empirical, and of necessity only superficial. Man has a mind and spiritual nature capable of evolving the idea and perception of right and wrong. The measure of these is defined by regarding the rights of others. But this external restriction does not create the principle. That originates in the mind and is developed there, as the child in the body of the mother. It is no parthenogenetic production, but is evolved because it has been involved. The Father is the primal fact of all. The human spirit is his emanation, the human soul his evolution. By the one we are immortal and divine; by

the other our distinct individual existence is maintained. The concept of Emanuel Swedenborg is true: God created the universe in order to form a heaven from the human race. Being himself love in its entirety, he made us that he might bestow his love upon us. Hence, too, love is the highest life of man, first redeeming from selfishness and baseness, and afterward exalting to the ideal excellence of Son and Bride of God. In this consists our immortality.

The infinitude of creation helps me to understand this lesson. I can not perceive an endless variety of races of living beings existing in series and gradations between man and monad, and then suppose that above man clear away into infinity all is a void and eternal blank. Analogy teaches otherwise, and in fact, so does my own consciousness. I know that there are living intelligent beings about me, able at times to make me conscious of their presence. Sometimes individuals still living on the earth, and at a distance from me so far as space is to be considered, exercise a similar power, and I perceive them. I recognize this fact because of having likewise perceived voices and actual presence of living essences that were of another mode of existence. I never knew or sought to ascertain who or what they were, whether persons once living here or beings always supernal and preternatural. It is better to ascertain the right and the true, than to delude the thought and imagination with marvels and strange phenomena. Spiritually consists in being like God and not in becoming familiarly conversant with spectres and the proletariat of the invisible region, or even with angels about his throne. To see is better than to be seen. Of such things one may not boast. It is very questionable whether they may be properly mentioned at all. The true wife rejoices in her husband rather than in the gifts—carriages which he bestows, and speaks of none of them. Greater modesty characterizes these relations of man and the superior world. It is much to know God, and impossible to utter the knowledge.

The real immortality is not a condition only to be entered and experienced after the phenomenon of corporeal death. Life beyond the grave is a mirage, and does not realize the true import of the expression. Immortality has nothing to do with the grave. It pertains solely to the interior essence which came forth from divinity and partakes of the divine nature. We have read in the little poem that which went, was not love. We may likewise bear witness that that which dies is not man. Immortality is possessed without reference to the dissolving of the body. The same idea is conveyed when we speak of heaven which is above and yet contains the earth. It is subjective, interior, spiritual, divine. Its attainment is the true immortality.

To measure the scope, the profundity and extent, is beyond our ken. We can perceive the fact but may hardly comprehend its objective features. The theologian of the Apocalypse has treated of certain death that "lived not," but gives no further clue. So there are many outside of the field of our exploration. There are those who appear to have no faculty by which to apprehend these matters. A dormant power is possibly extinct; or it may abide unperceived till under conditions which we do not well understand, it shall be awakened. It is accordingly somewhat of a study with me whether the something in such persons that came from the divine returns thither as the rain-drop merges with the waters of the ocean; or whether, having become once individualized, it retains that identity, together with its experiences and capabilities. I am of the latter opinion, and it appears to me logical. I can not think that any word or efflux of Divinity will return thither fruitless and abortive. Any death or extinction of the soul, however dreadful, is only relative. There is a resurrection and deliverance from the lowest hell.

The whole matter transcends argument. We may act as precursors and heralds to announce and point the way to the real truth; but beyond that each must minister to himself. The truth and not its exponent, will make us free. But the freedom will be unlimited. It is no mere breaking of yokes and fetters, as the ignorant imagine, but an initiation and induction into the fulness of life and knowledge. Heralds are immortality.

A. W.

Spiritualism in San Francisco

Since your correspondent, "Rolling Stone," in writing of Spiritualism in San Francisco, while fully reporting the independent movement of Madame Faye and Britton at Charter Oak Hall, and the temporary meetings of Mrs. Critchfield, now suspended at Social Hall, makes no allusion whatever to the only regularly organized society here, therefore will you allow me to supplement his report of our cause in this region, by a brief mention of the "San Francisco Spiritual Union." This Society was organized several years ago, and regularly met at Charter Oak Hall until April, 1879, when, deciding that that building was no longer a suitable place for our weekly gatherings, we changed our quarters to the larger and far more commodious hall we now occupy on Eddy street. Under its auspices such prominent speakers from abroad as Denton, Peabody, Walker and Tyerman, have lectured, and in the absence of foreign professional talent, we have generally had an abundant supply of speakers of both sexes to draw from, who are permanent residents of this coast and are ever ready to work for the furtherance of the cause.

Connected with this Society, and meeting also every Sunday morning in our elegant new hall, is the Children's Progressive Lyceum, which is doing a grand work for our youth in this city. Over this lyceum presides our accomplished conductor and indefatigable worker, Mrs. Laverna Matthews, who is aided by an earnest and harmonious band of leaders, who hold social meetings every Monday evening, to discuss questions relating to the interests of the lyceum and general promotion of the cause.

At our lyceum on Sunday last, one hundred and thirty-five children were present, whose fine elocutionary powers, musical ability and inspiring utterances delighted all hearts. In addition to the children there were also two adult groups and many spectators, and I would urge upon all who are interested in the progress of liberal ideas, and the spiritual growth of humanity, the importance of taking a deeper interest in these nurseries for our youth.

In conclusion, I would also allude to another point upon which the remarks of "Rolling Stone" may convey a false impression. In speaking of the depositories for spiritualistic literature, he seems wholly to ignore the continued existence of the old and well-known establishment of Herman Snow—making no allusion thereto, except to speak of my occasional presence at Social Hall with a few papers. I would, therefore, add that we have neither sold out nor abandoned our former business, but only removed our stock to our own private residence, still retaining our old P. O. address in San Francisco. I am in constant attendance every Sunday at each of the three services at East Fifth Hall, on Eddy street, with a supply of Spiritualist papers, and copies of all the new and standard Spir-

itualistic works for sale. Therefore our friends can there be promptly supplied by me, or by addressing through the postoffice, Herman Snow, 1234 Broadway, San Francisco, Cal., April 9, 1880.

MANY F. SNOW.

San Francisco, Cal., April 9, 1880.

Reply to Criticisms of J. M. Peabody.

Some time ago Bro. Peabody, in a reply to a review of his "Memorial" lectures, charged me with being a member of the "Independent Church," a member of the "Knights of the Golden Cross," and sending my children to Oberlin College. I at first thought no one could possibly be led to misunderstand my position from these charges, and unless absolutely necessary, I preferred not to force personal matters before the public. But from the letters of inquiry that come to me, I find it necessary to make an explanation. The "Independent Church" at Alliance, has no creed or prescribed forms. Signing the roll constitutes membership. When lecturing there, I did not sign my name, but sometime afterwards being repeatedly called on to perform the marriage ceremony, I sent to the officers, asking for a certificate of Fellowship, that would legally qualify me to perform that service. This was kindly granted, and the whole matter was regarded from a legal standpoint, and none other.

At Mantua, a circle was formed several years ago, composed of a few earnest and true Spiritualists. Two years ago, by invitation, Mrs. Tuttle and I were invited to a séance, and the controlling intelligence through the good Brother King entranced, welcomed us as members, and said the little circle was known as "Knights of the Golden Cross." This is the only time we ever met, and the circumstances had passed out of my mind until Bro. Peabody brought it up, and made it appear as such a dreadful fault. He has been at Mantua several times, and I think met with this circle, at least learned all about it from Bro. King, and it is strange that he finds in this matter such a terror, knowing as he must every thing connected with it.

My children attended Oberlin, because aside from its theology, it is an excellent school and only a short distance away. If they ever can be converted to the popular religious notions of the day, after the care I have given to their training, I will not oppose, and I so said to the professors, when I introduced my children to them.

On the other hand, will Bro. Peabody tell us where Spiritualists can find a spiritual or even liberal college? and not having one shall they be so bigoted as not to send their children anywhere? I have no inclination to the churches, yet I do not bigotedly condemn everything they advocate, just because it is theirs. I hope I am free enough to accept the truth wherever found and by whom ever sustained, and I am frightened just as little by the cry of fellowship with the church as I have been all these years with that of being an infidel. My Spiritualism has no adjective to define it, and so far from Christ being its "corner stone," his place is far above the basement.

HUDSON TUTTLE.

Another Haunted House.

In reading the article in the JOURNAL from the *Chicagoland Enquirer*, in relation to the falling of a shot in John W. Ling's hardware store, I was reminded of an occurrence of the same kind which took place at my house in Mound City, Kansas, in the summer of 1897. I was Register of Deeds of Lincoln county at the time, and on coming home from the office one evening, I found my wife and niece, a little girl of eleven years, considerably excited over what they said appeared to be something falling in different parts of the room. It was a small house with only two rooms below, and as I stood in the doorway between the rooms, some hard substance struck the door, bounding against me and falling to the floor at my feet. I stooped and picked up two large-sized bird shot. The shot then began to fall in all parts of the room, striking the walls and carpet with such force that I took up the babe who was creeping on the floor, for fear of its being injured.

This occurrence took place in broad daylight, and continued at short intervals for an hour or more, and what appeared singular, we were not able to find more than a half dozen shot, when certainly not less than a pound could have been used to produce the phenomena, had the shot remained on the floor, as it fell.

We searched the house thoroughly, both up stairs and down, without obtaining the least clue to the mystery. It was now, and there is scarcely any probability that shot had ever been brought there for any purpose.

I will relate another circumstance which occurred the same year in the same house. I was unwell, lying on the lounge, and remarked to my wife that I felt an unusual spirit influence, and she proposed that we sit at the table and see if we could not get some communication. She went into the other room for some purpose, when I heard three or four loud raps as with a cane on the outside door. I immediately arose and opened it, but to my surprise found no one there. My wife also heard the raps and came into the room. I closed the door and immediately a loud noise was heard on the outside of the building, as if some one was rubbing a board with great force down the weather boarding. My wife ran out and passed entirely around the house, seeing no one in the meantime. I heard loud raps or rather knocks on the side door, on the partition and in different parts of the room. We searched the house and premises with the same result as before. Our house stood in an open lot without shrubbery or any place of concealment, and about one hundred yards from any other building; was now, and without history in reference to spook or hobgoblin.

My wife and I have sat in circles a great deal without developing a sign of physical mediumship in either of us. If the phenomenon was of spiritual origin, will some one versed in such matters explain how it occurred without a medium or any apparent magnetic conditions? I am an old subscriber to the JOURNAL, and most heartily endorse its course in dealing with frauds and impostors. Fraternally,

J. H. MARSHALL.

Greenhorn, Colorado

ILLOGICAL DOWNEY'S MISTAKE.—Delegate Downey of Wyoming Territory, wants congress to expend \$500,000 for paintings, to be hung in the capital at Washington, which shall pretend to represent the birth, life and death of Jesus of Nazareth. He says the people are a christian people, who believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ as his only son, etc., etc., and that, therefore, the paintings should be had and hung. There is no danger of its being done. A great many people doubt his facts.

RESULTS OF VIVISECTION.

[From the New York Tribune.]

A series of highly interesting experiments with dogs has been lately made by Prof. Mott, and in the *Scientific American* of Feb. 7th, a detailed account is given. The disclosures are so unpleasant and startling, coming home, as they do, to every one, that we believe they should be given the greatest publicity. The effort Dr. Mott is making to purify our articles of kitchen use should receive the support of every thinking man and woman. There has been too much indifference on this subject—an indifference that has resulted in Americans earning the title of "a race of dyspeptics." Poison, year after year, is introduced into the stomach with a criminal disregard to consequences that is appalling. If every purveyor of domestic supplies will carefully consider the result of Dr. Mott's experiments, as detailed in the *Scientific American*, one of the greatest, if not the greatest, of these evils will be corrected.

HISTORICAL EVIDENCE AGAINST ALUM IN FOOD.

Dr. Mott says: "The introduction of alum in flour for various purposes, has been a trick of the baker for the past 100 years. Fortunately for society, its introduction is limited now to a few unscrupulous bakers. In England, France and Germany it is an offence punishable by fine and imprisonment to use alum in any connection with articles of food. It should be so in America."

The Royal Baking Powder Company, of this City, a long-established corporation, celebrated for the absolute purity of their goods, some time ago commenced a vigorous warfare against many of their competitors who were indulging in hurtful adulteration. The contest excited great interest in scientific circles, in which Prof. Angell, Dr. Mott, and other leading lights took a very prominent part. The experiments of Dr. Mott are a result of this discussion, and go to prove conclusively that the most dangerous adulteration that a community has to guard against is alum in baking powders. In this paper, the Doctor says: "It was with difficulty I found a suitable place to conduct the experiments so that the animals would not disturb the neighborhood; but through the courtesy of the Commissioners of the Dock Department, I secured a shed on their premises, foot of Sixteenth Street and East River. This shed I had completely remodelled into a suitable house, having the dimensions of about 10x14x13 feet. Sixteen stalls were made inside, having the dimensions of 3x2x2 feet. The bottom of each compartment was covered with straw, making a pleasant bed for the dogs. I then secured 10 dogs from the Pound, which were all carefully examined to see if they were in a perfect state of health. None but the strongest, healthy dogs were selected. The breed, age, food, color and weight of every dog was carefully noted. Each dog was then confined to a stall and securely chained, and they all received a number, from 1 to 10. I commenced my experiments of the 6th of September, and finished Dec. 3rd. My assistant was with the dogs from morning until night, and never left the animals without first securely bolting and locking the dog-house. No stranger was allowed to enter the house unaccompanied either by myself or my assistant, and the dogs never received a mouthful of food or anything else from any one except from my assistant or myself. I will now detail the result of my experiments:

"Dog No. 1.—Breed of dog, coach. Age 1 year. Health, perfect; food, bread and crackers. Color, spotted black and white. Weight, 35 pounds.

"To this dog, on the morning of the 9th of September, was given eight biscuits at 8:10 o'clock. The biscuits were made by myself as follows: One quart sifted flour, 20 teaspoons alum baking powder, 2 cups water, 1 tablespoon butter, 23 biscuits made, weighing 27 ounces; time of baking, 20 minutes.

"At 11:30, just three hours and twenty minutes, the dog was taken very sick, vomiting profusely; his vim and brightness of eye had departed, and he trembled considerably in his limbs."

Experiments were then made upon three dogs with biscuits containing only 10 teaspoonsful of alum baking powder. The result indicated that some animals are more liable to yield to the effects of poisonous substances than others are. When, on the other hand, three other dogs were fed with biscuits made with pure cream of tartar baking powder, no ill effects were experienced. They ate and ate with an evident relish, day after day, and even whined for more.

It was next necessary to discover what effect alum has on the solvent power of the gastric juice. In order to obtain some pure gastric juice, a curious device was resorted to. Dr. Mott sent several dogs to Prof. Arnold, Medical Department of the University of New York, who inserted a small metal tube directly through the skin and into the stomach of each one of them. When the dogs were in a perfectly healthy condition, Prof. Arnold sent to Dr. Mott some gastric juice, which was produced by tickling the lining of the stomach of the dogs with a feather or glass rod, which caused the gastric juices to flow out of the tube into a receptacle placed underneath the dog to receive it.

Dr. Mott, aided by Prof. Schedler, then began some experiments with the four samples of gastric juice which he had received from Prof. Arnold, to discover the effect of the gastric juice in which alum had been dissolved upon fibrine, a white, easily digested substance having a basis of coagulated blood. The fibrine was imperfectly digested, and the experiments were very important, as showing that alum can check the digestion of so easily digested a substance as fibrine. They indicated, therefore, how dangerous it is to introduce these two salts into our stomachs, if we do not wish to excite indigestion and dyspepsia. Further experiments showed that the digestive power of the gastric juice is entirely destroyed by alum, so far as its power of dissolving the more indigestible substances, like the boiled white of an egg, is concerned.

Dr. Mott then determined to learn whether alumina could be found in the various organs of the body if a dog was fed with hydrate of alumina. He found a considerable quantity of the stuff in the blood, liver, kidneys and heart.

The Doctor goes on to describe the different symptoms exhibited by these animals as they passed through almost every phase of animal agony until they were left in a complete state of physical prostration. To those especially interested in the details of this subject, the article in the *Scientific American* supplement will give most complete information, and we will spare the sympathetic reader the account of the sufferings of these dumb brutes.

Dr. Mott's conclusions after making these

experiments, are of vital interest to every one who either makes or eats bread, and therefore concern all.

"These experiments," said he recently, while speaking before the American Chemical Society, "clearly demonstrated that the salts left in the biscuit when a cream of tartar baking powder is used are perfectly harmless, but when an alum baking powder is used are very dangerous, for in every case where dogs were fed on biscuits made with such powders the dogs were made very sick, causing them to vomit profusely, lose all energy, and show weakness in their limbs."

It is a clear and triumphant corroboration of the assertions of the Royal Baking Powder Company, and entitles them to the gratitude and support of the community they are endeavoring to protect. As they claim, and Dr. Mott has shown, bread made of alum is totally unfit for human or animal food. "This true, in the bread of domestic consumption, there may not be as large a proportion of baking powders as was in the bread used by Dr. Mott, and that accounts for the fact that the symptoms in the reader are not so well defined as they were in the experiments in question. How many there are of our immediate friends suffering from this evil, scientific investigation will alone reveal; but many a lingering and suffering invalid, with no defined idea of his trouble, can easily trace it to its source by stopping the use of alum powders, substituting some brand like the Royal Baking Powder, whose manufacturers have a competent chemist in their exclusive employ, who rigidly analyzes every ingredient before its incorporation into their powder. The old cry of 'honesty being the best policy' may be worn threadbare, but its truth will hold forever, and while adulterations and short weights abound, it is a pleasure to see at least one in the trade strenuously endeavoring to give full weights and pure goods.

We publish in this issue of the JOURNAL the funeral oration by Mrs. Emma Harding-Britten, delivered at the Unitarian church in San Francisco, Cal. It is estimated that 3,000 attended the funeral services at the church, 7,000 joined the procession, and in order to give wider publicity to the proceedings of the occasion, *The Daily Evening Post* published 5,000 extra copies which were immediately sold. It is a significant fact connected with this affair, that the funeral services were held in the same church built especially for Rev. Starr King.

Among the advertisements in a well known Scotch newspaper this was recently found: "Oh! degenerate church! there within you no Nehemiah—no Zerubbabel, son of Shealtiel? Are we given over bound to Talmud and the Apharashites?" The point of this fervent appeal is said to be that the Established Church should rouse itself up for a more earnest and determined struggle against disestablishment, the tide of which at present it resists feebly and ineffectually.

BETTER TIMES.—The business revival and new era of prosperity which is now fairly inaugurated, is keeping with the increased health and happiness seen all over the land, and is one of the results obtained from the introduction of Warner's Safe Kidney and Liver Cure. "The chance wrought by this remedy," says Rev. Dr. Harvey, "seem but little less than miraculous." 23-7-8

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